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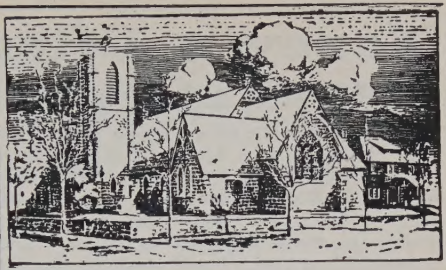

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Not to mention How? Why? and Where?

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The Spirit of Missions

WILLIAM E. LEIDT
Associate Editor

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Retired

Vol. XCVII OCTOBER, 1932 No. 10

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The Spirit of Missions

VOLUME XCVII
No. 10

OCTOBER
1932

Niobrara Meeting Greets Presiding Bishop

Seated in his tepee toward the close of Convocation, Bishop Perry writes informally of the annual gathering of Dakota's Indian Churchmen

By the Rt. Rev. James DeWolf Perry, D.D.
Presiding Bishop

A SCORCHING SUN has dipped at last into a blanket of mist on the western horizon. The flap at the peak of my tepee is opened to catch the breeze now blowing across the plain and smelling slightly of rain. Rain would mean joy to the farmers fifty miles away, but gumbo to the thousand Indians here in camp who depend upon dry roads as passable highways for their assorted Fords and wagons as they journey back to their homes, fifty to five hundred miles away.

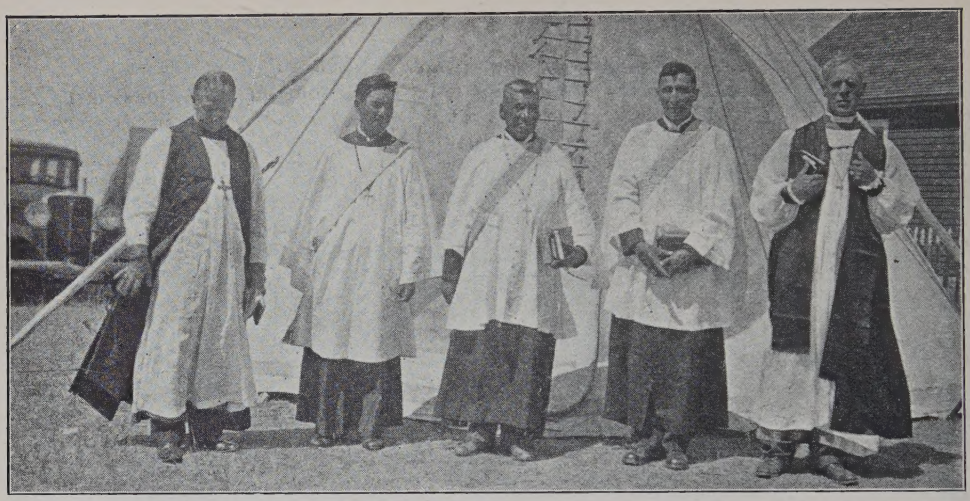
But the present moment is neither hot nor wet!

For a single instant my part in this picturesque succession of camp scenes, Indian councils, and almost endless services, has stopped. I have my first opportunity (except at night) to enjoy the Arabian luxury of my canvas palace. It was set up for me by the venerable Mrs. Turtle-necklace. She had the tepee from a former Indian chief. It stands on a pyramid of fifteen poles enclosing a circle twenty-five feet in diameter. This is converted from bare ground to a floor by cow hides, Navajo blankets, and one huge buffalo rug made of the whole animal—horns, nose, feet, and all. He covers a space twelve feet by ten. As you stoop to enter the tepee you find yourself bowing to the fine silent head of his majesty. The little Indian children come every evening to say good night to him.

It is surprising to find how much of the old tribal life among these people still survives in their pride of race, their love of tent life, their adherence to family tradition, their native dignity, above all a natural reverence as in the presence of an invisible Power pervading the plains, dominating their lives. It holds them in silence, but moves them at times to heights of eloquence when deep convic-

The Frontispiece

THE SPIRIT OF MISSIONS *takes pleasure in reproducing for the frontispiece this month the new and distinguished etching of The Church Missions House by the well-known American etcher, Mr. Albert Flanagan. We hope that many readers will take advantage of the opportunity to secure copies of the original which are available at fifteen dollars each. Orders, accompanied by remittance, should be sent to The Editor.*



THE PRESIDING BISHOP ORDAINED THREE DEACONS AT NIOBRARA CONVOCATION
Of this significant moment, Bishop Perry says: "I have been in many interracial Church processions at Stockholm, Lausanne, and Lambeth; none more solemn than this, none more conscious of spiritual implication"

tions burst into utterance. All these traits find satisfaction and expression now in the Church. The annual convocation brings the race together in conclave, both preserving their tradition and educating them in another.

When early yesterday morning we approached the reservation after a drive of fifty miles through the open prairie, the cluster of huts surrounded by smoking camp-fires, the tall tepees, the long even rows of tents, the trailing lines of vehicles, each crowded with three generations of a family, making their ways from the far-off horizons, recalled scenes and faces from the pages of Fenimore Cooper.

The occasion for all this soon appeared. It was the opening service held in a vast booth, the tabernacle and sanctuary of the convocation. The booth was built three days in advance with fifty saplings serving as pillars to support a green-thatched roof through which splashes of sunlight fell on hundreds of stern, rapt faces; men's faces like bronze reproductions of warriors and Eastern mystics; women's faces subdued by a life-time of toil but eager for a summons to the next duty. Then they sang! We do not hear such singing in other congregations. It is pouring out now from the tabernacle, a hundred feet away, like the diapason of a mighty organ. No less moving is their stillness at the early Holy Communion, so free from the restless silence of constraint, so intent in their devotion, men trained by the breeding of long centuries, women with shawl-covered heads, all drawing near the altar, surrounded by an atmosphere in which they are at home—heirs to a spiritual culture which modern "civilization" cannot create and cannot destroy.

Bishop Roberts (who is really a bishop to these people) introduced me at the opening service yesterday. I addressed the congregation briefly and later spoke to two council meetings of men and of women. They are patient listeners, even to a visiting stranger speaking through an interpreter. But they would not let me remain a stranger very long. Their hospitality is spontaneous, yet a fine art, a combination of fervor and dignified reserve. They begin by holding you under silent observation. Next day this is broken when they see you by an ejaculation, "How," like a friendly bark. Then they declare themselves. The old men of the tribe have announced their intention to visit me officially tonight. Here they come . . . seventeen of them crouching to enter the opening of the tepee and recognizing my bison with a familiar

glance. "How," to me, this time is a cordial salutation.

They sit on their heels in a semi-circle, accepting my offer of tobacco—one of them to smoke a pipe of peace. The oldest of their number, Two Horns, a full-blooded veteran of eighty-seven years, stands and in the Dakota tongue explains that from ancient times the senior members of a tribe give to one whom they would honor a name of their choosing. They have conferred and have admitted me to their number by the name of *Chetan Ho Tanka** (Hawk, Great Voice). I respond, deeply impressed. The next in seniority rises and presents a pair of moccasins, asking me to travel back to South Dakota in them. The next, my old-new friend, Amos Ross, gives me a cane of diamond-willow, an heirloom of his tribe. Then comes from another a richly wrought chamois bag containing a pipe of peace; each of these treasures calling forth an exchange of speeches.

The tepee flap opens and there appears the furrowed, kindly face of Mrs. Turtle-necklace. She bows and presents a martin fur, pieced and mounted by her own hands, and an Indian fan of fragrant straw, also of her manufacture.

An experience, it has been, of Indian good will complete yet ineffusive.

Another more significant proof of devotion had been given earlier in the day. At three meetings held coincidently, the men, the women, and the children had made their annual offerings for the work of the Niobrara Deanery and for general missions. The total of the contribution was thirty-five hundred dollars, two-thirds of it given by the women. When you remember that these people have practically no money to spend on themselves, you can appreciate what this offering has meant.

Sunday after a stormy night! The Indian camper rigs a tepee for a blow as securely as a skipper his craft. A tall, silent figure slipped into my canvas home as I was preparing for bed, drew taut the main sheet from the peak, making it fast to a stake which he drove into the center of my floor, much to my bison's discomfiture. Forked braces were planted firmly against the upright poles.

This morning the sun has broken through the clouds in time to shine on the procession of four hundred representatives from all the reservation missions, their standard bearers before them. The occasion is the ordination of three Indian deacons. I have been in many interracial Church processions at Stockholm, Lausanne, and Lambeth; none more solemn than this, none more conscious of spiritual implication. The deacons making their vows showed a deep sense of vocation.

Now the day has closed. Another demonstration of affection and loyalty, engaging the whole convocation, has continued the tribute given by the old men last evening. There have been more speeches, more gifts. It is difficult to part with such a true-hearted company of friends. Have I been living with them and the valiant men and women who are our missionaries to them, for three days only—or for as many years?

BISHOP PERRY RECEIVES AN HEIRLOOM
The Rev. Amos Ross (right) presents a cane of diamond-willow to the Presiding Bishop

*The exact meaning of this Indian name is difficult to render in English. Great Voice does not refer to its size or volume but rather to the dignity which attaches to the office of Presiding Bishop.

INDIAN WOMEN PREPARING FOOD FOR DELEGATES TO NIOBRARA CONVOCATION

1400 Indians Gather for Annual Meeting

Niobrara Convocation, important in the religious and social life of the Sioux since the days of Bishop Hare, met on Cheyenne, Aug. 18-21

By the Rev. Austin Pardue

Rector, Gethsemane Church, Minneapolis, Minnesota

BEFORE LEAVING FOR the Niobrara Convocation, I asked Bishop Roberts for the address. He smiled and answered, "There is no address."

So we drove mile after mile across the South Dakota prairies. It would have been impossible to find our destination, had not the Indians marked the trail. After traveling for nearly fifty miles without passing a house or even a tree, we came at last to Ascension Chapel on the Cheyenne Reservation.

Overnight "Convocation City" sprang up. Long wagon trains and automobiles kept pouring in from our 102 Indian missions, until our city, with a population of fourteen hundred Sioux Indians, was established. There were 219 tents and tepees, 300 horses, 107 wagons, 150 automobiles, and innumerable dogs! Yet everything was perfectly organized. Each tribe had its street laid out, at the head of which flew its tribal flag.

This year, Niobrara Convocation, for the first time in its long history, welcomed a Presiding Bishop. On the way to camp, Bishop Perry told us of the first Indian he had ever met. It was in his first parish, near Carlisle School, that a young Sioux student came regularly to the early services. A more devoted Churchman he had never seen! Imagine then our surprise and Bishop Perry's pleasure when, as he alighted from his car at convocation, the first man to greet him was this same Indian, now the Rev. Joseph Du Bray, missionary-in-charge of several chapels on the Cheyenne Reservation.

At convocation Bishop Perry was to live in a large tepee. The largest tepee on the reservation was owned by Mrs. Turtlenecklace, an eighty-four-year-old Churchwoman, member of the Woman's Auxiliary, who wanted her tepee occupied by the Presiding Bishop. She erected it herself and personally turned it over to Bishop Perry when he arrived.

An outstanding event of convocation was a council meeting held in Bishop Perry's tepee, at which he was presented with a pair of moccasins, two canes, a skunk rug made of twelve hides, ten rattlers from a rattlesnake (caught as the big fellow was making a social call on the Bishop), and three beautifully beaded gifts: a necktie, a tobacco pouch, and a Dakota Hymnal. Then the peace pipe

was smoked and the Presiding Bishop was given the name, Hawk, Great Voice. This ceremony was held in secret, but when the Bishop came out it was apparent that he was deeply stirred.

No one could have been more at home with the Indians than was Bishop Perry. Needless to say, they lost their hearts to him. To the white man who does not know the Indian he may appear to be a strong, silent man without any sense of humor whatever, but when one meets him on his own ground, one soon learns that he is a gifted orator with a very keen sense of humor. Oratorical flights and gales of laughter were often heard in the various gatherings at convocation.

ONE OF THE most encouraging developments in the Niobrara Deanery is the work among young people. They had a booth of their own built of logs and leaves, where they met each morning and evening. There was no lack of leadership among the members of this group. They were on fire for the Church! One girl who had but recently graduated from a Church school was planning to be a nurse. When her preparation is completed she wants to return to serve her own people, perhaps through the Church, to which she feels a deep debt of gratitude. Such is the spirit of Dakota youth!

And then there was the young people's service! Four boys, assisted by the young people's own vested choir, read Evening Prayer, with enviable dignity and poise, while the sermon was preached by the Rev. Vine Deloria, former football star and son of Tipi Sapa. Would that the whole Church could have heard his charge to the Dakota youth!

During convocation one of the hobbled horses somehow got stuck in the middle of the river with only his nose above the water. One of these young people rushed out with his knife between his teeth, dived to the river bottom, cut the hobbles, and freed the horse.

ONE AFTERNOON, while the Woman's Auxiliary was in session, Mrs. High Wolf brought a gift of one hundred dollars from the women of Pine Ridge in loving and generous memory of the late Mrs. Nevill Joyner, wife of the Rev. Nevill Joyner, superintending presbyter on that reservation. This was in addition

A SPECIAL BOWER IS ERECTED FOR CONVOCATION SERVICES

This cool leafy structure built next to Ascension Chapel on the Cheyenne River Reservation, was the center of this year's gathering. The insert shows various groups with their Church flags, lining up for the opening procession

to $505 which they presented as their year's saving.

At the conclusion of one day's session, a large number of women went off to the tent of one of their women who had recently become a widow, and had prayers with her.

The total offering of the Woman's Auxiliary was $2,446.56; the total offering of the convocation amounted to $3,504.36; gifts of tremendous sacrifice for these Indians, who are desperately poor.

THE CAMP was awakened each morning at five-thirty by a herald calling to us in Dakota to get up for the Holy Communion. This was celebrated at six-thirty. Hundreds made their communions daily and it was an unusually deep spiritual experience to administer the Sacrament to them. The whole atmosphere seemed to vibrate with their faith and love for our Lord.

One can never forget the singing! The Indians have a strong sense of harmony and rhythm which makes their worship most inspiring.

At sunset each evening a service was held out-of-doors. A huge circle, following an old Dakota ritual, was formed, with the men on one side, the women on the other, and the bishops and clergy standing in the middle. After a few hymns, everyone knelt and prayers were said, followed by a brief silence. At ten o'clock the day ended with Compline.

It is difficult to write of convocation without using superlatives. Truly no words could describe the spirit or the picture of a Niobrara Convocation. But there must be a cause behind everything. So behind the scenes we see the pioneer missionary work of William Hobart Hare, Edward Ashley, Philip Deloria, and their consecrated helpers. So today, when one has the privilege of visiting the Niobrara Convocation, one sees a group of men well able to succeed these great men of the past. The prairie spaces are almost as vast and rugged as they were in the early days. There is a tremendous work yet to be done and many sacrifices to be made. Our clergy and their wives under the leadership of their Bishop, W. Blair Roberts, will continue to build. We must stand behind them!

The Niobrara Deanery

Indian communicants	4,825
Indian clergy	27
White clergy	8
Catechists and helpers*	56
Indian chapels	89
Church schools or dormitories for Indian students	4
Indian children cared for	140
General Church Program, Quota 1931	$6,150.00
Amount paid (74 per cent)	$4,585.18
Reservations served	9

*Indians who conduct regular weekly services in the absence of a clergyman.

New Launch Takes Bishop Campbell on Visitation

A FEW MONTHS AGO Bishop Campbell made his first visitation to our Church group at Marshall, Liberia. Indeed it is said to be the first visit of any bishop to Marshall, a coast town between Monrovia and Grand Bassa.

Our people are organized as a congregation and have a day school and Sunday school, but no church building. They are eager to build when hard times let up a little. When Bishop Campbell went there, the Methodists loaned their building and the Baptists adjourned their service to attend. The Rev. W. D. Jones (who is also president of Montserrado Convocation) baptized fourteen persons; Bishop Campbell confirmed twenty-six Kru and Bassa people.

This was one of Bishop Campbell's first trips in the new motor launch, *The Samuel D. Ferguson*. It took just five hours.

An Appraisal of Our Philippine Mission

As a whole, the work is impressive, making a significant contribution to civilization in the Orient, front line of Christian advance today

By *Ralston Hayden*

Professor of Political Science, University of Michigan

FROM time to time it is well to pause and view the Church's Mission, its aims and achievements, in its wider relationships. This Prof. Hayden is well qualified to do. He has been intimately associated with the Philippine Islands for more than a decade, serving as exchange professor in the University of the Philippines (1922-23); and as a member of Colonel Carmi A. Thompson's survey party (1926). The years 1930-31 saw him again in the Islands doing research in the government of the Philippines. He edited and contributed a biographical sketch and additional chapters to the 1930 edition of Dean C. Worcester's The Philippines, Past and Present. *He was the leader of the round table on the Philippine Islands at the Institute of Politics (Williamstown) in 1927.*

* * *

LEAVING BONTOC, capital of the Mountain Province of the Philippine Islands, and the rushing, tortuous Chico River behind, we climbed upwards by steep grades and dizzy turns to the sky-high mission at Sagada. Passing the impressive stone Church of St. Mary the Virgin and following a ridge from which a blue and serrated skyline is visible beyond many miles of tumbled mountain country, we approached a frame dormitory of the mission school. Near the dormitory gate were a long staff and a squat box tightly wrapped with heavy black oilcloth. My mind flashed back to a scene of long ago and far away: to a shell-torn hillside in France where the furled colors and packed records of an American regiment rested before a dug-out that was about to become the headquarters of this unit in an ever-advancing army.

"What are those?" I asked, indicating the impedimenta at the gate.

"They are the Cross and the folding altar and communion set that the Bishop carries with him when he visits the outstations," came the answer. "He has just returned from a long trip and that's where the *cargadores* left them."

The symbolism of these Church insignia in the heart of the pagan mountains of America's most distant possession will be vivid to every man or woman who has witnessed at first hand the work of the Episcopal Mission in the Philippines. During three extended visits to the Islands to study their political institutions I have had both the opportunity and the obligation to observe this work as one of the forces that is building the modern Filipino nation.

Viewed as a whole, the mission is immediately impressive. Its objectives are thoroughly statesmanlike in scope and character. Its program in Manila, the Mountain Province, and the southern islands was planned by a Churchman of rare courage and vision who was intimately associated with the other great Americans who laid the foundations for the new Philippines. Bishop Brent was wise enough to know that missionaries do not operate in a social vacuum and that religion constitutes but one aspect of the life of a people. Hence he initiated Church activities that are not only successful from the evangelistic standpoint, but are integrated with the other forces of progress in this rapidly developing country. Following the broad yet selec-

THE CATHEDRAL OF ST. MARY AND ST. JOHN, MANILA, P. I.
The Church's Mission in the Philippine Islands radiating from this great cathedral under the direction of Bishop Mosher, is both more difficult and important today than it was during the first decade of the century

tive outline of endeavor laid down by him, the mission has effectively brought the aid of the Church to the accomplishment of those national ends for which America and the ablest leaders of the Filipino people have striven during the past thirty years.

Success in missionary work of this caliber can only be achieved by a first-rate staff, well organized, adequately supported, and ably led. Nowhere is this more fully true than among the pagan peoples of the Philippines, a portion of the Islands' population with whom the Church has rendered distinctive service. The Bontoc Igorot or the Tirurai of Cotabato is a primitive person, but he is a keen judge of men. Like the colored folk of the Old South he knows "quality" when he sees it. Loyalty, courage, sympathy, and even fineness of character and culture he instinctively recognizes and respects. Because the Episcopalians have brought these qualities to their work they have won the confidence of these sturdy highlanders. The "old men," it is true, are in most cases too set in the ancient ways to enter upon the new paths pointed out to them. But many of the younger generation have accepted the leadership of men and women like Staunton, Drury, Sibley, Wolfe, and Gowan, and Deaconesses Hargreaves and Massey, and other notable figures in the development of the Mountain Province.

Thus today a large proportion of the leaders among the quarter-million primitive tribesmen in this great region who are desperately seeking to bridge the gap of centuries between themselves and the Christian Filipino civilization that is relentlessly sweeping into their mountain country have been educated, inspired, and guided by the missionaries of the Church. The importance of such aid cannot easily be overestimated.

Thus far the contact of these primitive peoples with the civilization which has been thrust upon them during the past three decades has been accompanied by a minimum of evil and a maximum of good. Indeed, the most wholly beneficent accomplishments of the United States in the Philippines have been in the Mountain Province. At present, however, official American participation in

that work has been reduced to a very low point and in the future probably will disappear entirely. At the same time mountain trails are being converted into automobile roads and the physical barriers that have thus far protected the mountaineer from the uncontrolled impact of "civilization" removed. The Episcopalians are meeting the challenge of this situation by giving encouragement and support to the highland leaders who have already lifted themselves above the primitive level, and by better fitting more young men to cope with the trying problems that face their people. The same service is being performed upon a lesser scale among the pagans and Moros of Mindanao and Sulu. It is a service for which the American who is conscious of the obligations that his country has assumed in this distant archipelago, and the Christian Filipino who seeks to weld all of the people of his beautiful land into a progressive, self-governing nation may well be grateful.

The American who seeks to evaluate the accomplishments of the United States in its great Oriental dependency feels a keen gratification in the quality of the work and personnel of the Episcopal Mission, not only in the Mountain Province, but in Manila and the southern islands. Here is a gift that is worthy of the Name in which it is given: not third rate, or second rate and good enough for the far-off Philippines, but the finest that America can send. To find in distant, isolated Balbalasang Deaconess C. G. Massey and the Rev. and Mrs. Arthur H. Richardson, persons who would have distinguished careers in any profession at home, devotedly ministering to the spiritual and physical needs of their half-wild charges and by their very presence bringing to them the finest things of Anglo-Saxon civilization is to be thrilled and humbled and made conscious of the power of the faith. Such service has the touch of consecration, devotion, genius—call it what you will—that lifts it above the level of ordinary human endeavor. It is typical of the Episcopal Church in the Philippines!

In many respects the task of the missionary in the Philippine Islands is more difficult today than it was during the first decade of the century. Bishop Brent and his associates planned and built while the American creative forces in this new field were at their height. They worked in company with thousands of their countrymen upon a wave of enthusiasm that produced extraordinary results.

Bishop Mosher and his colleagues are carrying on in the ebb tide of American effort, influence, and inspiration. Their task is more trying, more wearing, and calls for more sustained devotion than was demanded of their early predecessors. In a very real sense, too, the work of the mission is more important now than it was in the early days because it represents a far greater proportion of that fine zeal for the uplifting of mankind that is the creative force in the whole of the American effort in the Philippines. The Church's Mission in the Philippines is thus making a significant contribution to civilization in the awakening Orient, the front line of Christian advance in the world today. Its work merits every support that the Church at home is capable of giving to it!

SAGADA GIRLS' SCHOOL

Typical of the institutions where pagan peoples have been educated, inspired, and guided by the Church's missionaries

The Call of Kentucky's Mountain Folk

The future of the Church in Appalachia lies largely in the hands of those native boys and girls who fit themselves for leadership

By the Rev. Hiram Rockwell Bennett
Editorial Correspondent, The Spirit of Missions

Part Two

We were permitted, before we began our study of the missionary opportunity of the Diocese of Lexington, to attend the annual meeting of the Woman's Auxiliary at St. Paul's Church, Newport, Kentucky. There were representatives from the remote missions of the diocese. Among them was the Rev. Gerald Catlin, general missionary, who had driven up in his Ford from Pikeville, 250 miles distant.

A practical soul, Mr. Catlin filled the car with an assortment of clothing and gifts of many sorts for his people in the eastern-most part of the State. There was but little room for the bulk of the correspondent—240 pounds and six feet four—to squeeze into the motor, with his own baggage. That day's journey of 250 miles seemed as though it were a circumnavigation of the globe.

We soon entered the Blue Grass country—beautiful fields of waving grass, whose tiny flowers of bluish tint seemed to make whole meadows a reflection of the sky as they were stirred by the wind. This is the grass which makes our lawn seed, and it is produced only in Kentucky.

The meadows soon gave way to the hills, and presently we were in the oil country, where the wells, like those of Oklahoma, were pumping away. This oil region has been exploited for several years, and it is one of the productive fields of the industry, although not quite as prolific as those of Oklahoma or Texas or Pennsylvania. Among other things which it has brought to Kentucky has been the system of good roads—an improvement which is changing the life of the mountaineer.

At Pikeville, a thriving town on the Big Sandy River, we passed a large denominational college, which was about to close its doors. It had had a good educational record for many years, and its closing was due to no fault of its own. The cause was that Kentucky's public school system is fast expanding, due in part to the fine highways which are constantly replacing the old roads. Every school district is being provided with modern buildings and equipment, and the old charge of illiteracy which has long been laid against the mountaineer will soon be a thing of the past. Here, too, is the only public high school dormitory in the United States.

Pikeville is Mr. Catlin's home town. Our work there is comparatively new, but it is one of the most thriving in the diocese. Strange as it may seem, the mission is nearly self-supporting, and with its priest it is making a great impression on the town.

The traditions of Pikeville go back to the early pioneer days, and the inhabitants are justly proud of the long record of its families, many of whom trace their origin to contemporaries of Daniel Boone. But the village never had the influence of the Church or its clergy until recently, when the present structure was erected and furnished.

The communicants of Christ Church, Pikeville, have the true missionary spirit, and, with their priest, they are extending the Church to Shelby, a railroad hamlet some miles to the south, where the

Church was unknown until Bishop Abbott began services in an upper room. Immediately there was a response! Then Mr. Catlin came and the large classes which he baptized were soon presented for Confirmation. The people, with but a vague notion of religion, welcomed the sacramental life of the Church. One little boy of nine, after his Baptism, was so impressed, that he remarked to the priest that no longer did he feel that he could kill birds. There are ten communicants in the Shelby mission, all of whom regularly make their communions at the celebration of the Holy Communion which Mr. Catlin has there every Thursday morning.

Is it any wonder that the work of the Church there is thriving?

We passed on to Jenkins. This is one of the cleanest mining towns that I have ever seen. And one of the hottest! We have a very attractive church building there, but not many people. The story of Jenkins is the story of mining, which we reserve for the next paper.

We were to take the train for Beattyville at Whitesburg, a typical mountain town, and a county seat. There are 120 counties in Kentucky, and consequently the same number of county seats, each with its courthouse and jail. And almost none of them has ever known our Church and its work. Whitesburg knows nothing about it. And there is a growing number of fine citizens drifting away from the ultra-fundamentalist bodies into paganism. Only the Church can save these people, who are ostracized from the organized religion of the community, because they will dance.

On the train to Beattyville we were able to give some account of the Mission of the Church to a passenger, a mountain woman, who "would dance."

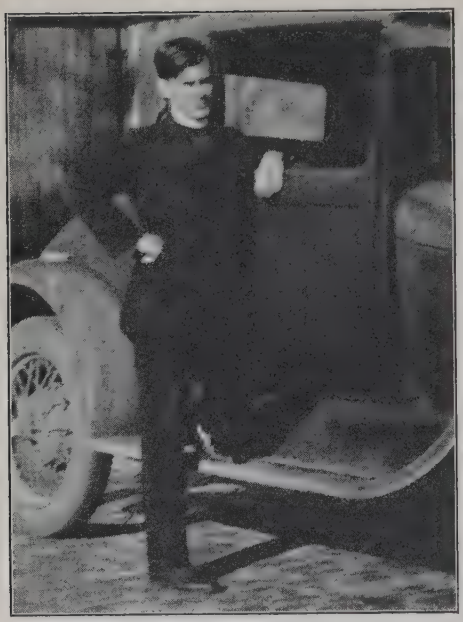
Beattyville is one of the oldest stations of the Church in the Kentucky mountains. The work there, started under Bishop Dudley, has become an important center of our mission to the mountaineers.

The Rev. Frederick J. Drew is the priest-in-charge of Beattyville, with associated missions in Lee County. The heart of the work is the mission room, a storeroom in the rectory, where there is kept a great amount of clothing, toys, and other articles for the mountain folk—

© Ewing Galloway, N. Y.

A COMMUNTY SAWMILL IN THE SOUTHERN HIGHLANDS

These mountain men are utilizing the timber of a large tract to make handmade furniture. In carrying out this enterprise they have become self-supporting



THE REV. GERALD CATLIN
General missionary in the Diocese of Lexington, whose headquarters are in Pikeville

gifts which come from the missionary boxes of parishes all over the country.

Mr. Drew expands his work from the mission rooms. A man came in from the mountains one day last spring, asking for clothing and shoes. He secured what he wanted, and later Mr. Drew visited him in his mountain cabin, located in an isolated section of the mountains several miles from town, on a snake-infested trail. As a result a chapel has been built (mostly with the priest's own hands) and consecrated. The majority of the neighborhood have been baptized and several have been confirmed. Truly the chapel at Patsey may be said to have been founded upon a pair of shoes!

The parishioners of these mountain missions are eager for the Church. They are, for the most part, products of the generations which have been profiting by the good schools and the new roads of the State. They still live, many of them at least, as did their pioneer ancestors, in cabins of hewn logs, standing on piles. Sanitation is not of the best, and often one may look through the cracks of the floor and see the hogs resting underneath.

A city woman in such a cabin once remarked to the lady of the house that she could not see how such a situation would be very healthful. To which the response was made: "Waal, I doan't know. We ain't never lost a hawg yit."

Our clergy in the mountains are an active group of men, trained for mountain work. They coöperate most heartily with the existing social agencies, and Mr. Drew, for example, finds much of his new work through the public health nurses. When a layette is sought from his mission room supply, the missionary secures, as a condition of the gift, the name and address of the recipient so that he can take the ministrations of the Church. And it generally works!

I have mentioned that Kentucky has 120 counties. This vast number of local governments makes for a great deal of confusion, politically. Lee County, for example, has but four hundred square miles and a population of nine thousand. The cost of administering the government is above the average and the mountain people, few of whom are comfortably off, feel the drag of politics.

This is complicated by the making of moonshine—a situation which enters actively into Kentucky politics. Thus the following newspaper item:

> Declaring that handling moonshine whiskey is their only means of supporting their families, fifty-two bootleggers in a convention at Tipton Ridge, four miles south of Irving, adopted resolutions announcing that they will not support any candidate for county office who will take part in prosecuting them. It was the first meeting of its kind ever held in Estill County. The chairman said that bootleggers from other counties would join them at the next meeting.

The mountaineers have long been noted as makers of illicit whiskey. Their ancestors made it a prominent product of the corn belt, and the modern mountaineers continue to produce a peculiar and potent concoction, known as "white mule," or as "mountain dew."

This product is not aged. The owner of the still finds it impracticable to do so. He is too poor to wait and the local demand is urgent.

The attitude of the mountaineer toward prohibition is not the same as the lawless attitude of many people, since the adoption of the Eighteenth Amendment. The mountaineer had been fighting the revenue officers long before prohibition. And he did not object to being named an outlaw. That is one of the problems of our clergy in the mountains. To make their people see the wrongness of the attitude is a hard thing. For as one of the missionaries explained to me, it is no disgrace for a mountaineer to have served a prison sentence; it leaves no stain on his record. He is willing to risk a jail sentence for a few dollars.

Incidentally, the mountaineer has curious ways of making his "white mule." There was exhibited at Beattyville, not long ago, a homemade still, fashioned out of two galvanized washtubs, soldered top to top. Imagine the kind of liquor that would be distilled out of galvanized tin!

The problems, then, of our clergy, are manifold. There is the teaching of the fundamentals of the faith to be presented to a generation which has fallen a long way from the rather strict and narrow gospel of their forebears. There is a great deal to be unlearned.

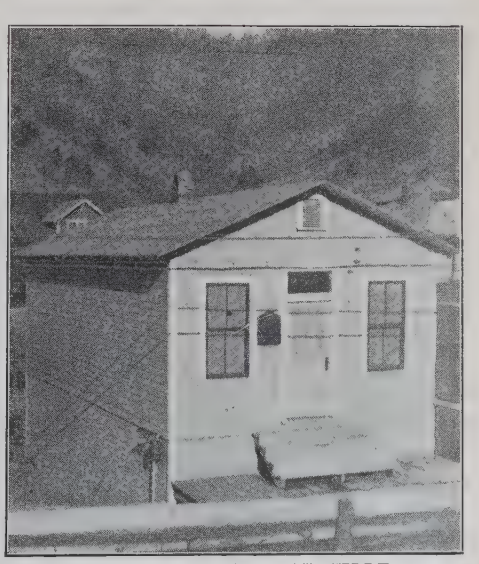
And then there is the positive Christian ethic. Breathitt County, for example, has gone down in tradition as the seat of the most feuds in the mountain country. It is told (with how much accuracy I do not know) that during the World War Breathitt County's draft board had no work to do. Every young man was so eager to get into a fight, even if it was not of his own making, that he enlisted at once. That may be true or not, but at any rate it indicates the quickness-on-the-trigger reputation that the mountaineer youth has.

One can not help admiring the folk of the mountains. They have character and family background. President Frost of Berea College, who worked among them for nearly a lifetime, and helped to educate their young folks by thousands, has said:

It does one's heart good to help a young Lincoln who comes walking in perhaps a three-days' journey on foot, with a few hard-earned dollars in his pocket and a great eagerness for the education he can so faintly comprehend. And it is a joy to welcome the mountain girl who comes back after having taught her first school, bringing the money to pay her debts and buy her first comfortable outfit—including rubbers and suitable underclothing—and perhaps bringing with her a younger sister. Such a girl exerts a great influence in her school and mountain home.

An enthusiastic mountaineer described an example in this wise: "I tell yeou hit teks a moughty resolute gal ter do what that thar gal has done. She got, I reckon, about the toughest deestric' in the ceounty, which is sayin' a good deal. An' then fer boardin'-place—well, there warn't much choice. There was one house, with one room. But she kep right on, an' yeou would hev thought she was havin' the finest kind of a time, ter look at her. An' then the last day, when they was sayin' their pieces and sich, some sorry fellers come in thar full o' moonshine an' shot their revolvers. I'm a-tellin' ye hit takes a moughty resolute gal.

The Bishop of Lexington and his clergy are "moughty resolute" about the work in the mountains. Their aim is to develop native leaders, and this year Bishop Abbott has had the pleasure of knowing that some of the mountain youths have interested themselves in the training supplied by the Church Army. The future of the Church in the mountains lies largely in the hands of these native boys and girls



CHRIST CHURCH, PIKEVILLE
Although our work here is comparatively new, it is nearly self-supporting

who come under the Church's influence and win the education which fits them for leadership.

Their ancestors and ours were Churchmen. They supported the bishops and the barons at Runnymede. They have the same blood of English Churchmen in their veins that runs in ours.

They make excellent Churchmen and loyal. Why should they not? They are our very brothers. And we need the inspiration of their presence in this Church of ours.

John Fox, jr., once wrote:

> People who have been among the southern mountaineers testify that as a race they are proud, sensitive, hospitable, kindly, obliging in an unreckoning way that is almost pathetic, honest, loyal, in spite of their common ignorance, poverty, and isolation; that they are naturally capable, eager to learn, easy to uplift. Americans to the core, they make the southern mountains a storehouse of patriotism; in themselves they are a sufficient offset to the Old World outcasts whom we have welcomed to our shores; and they surely deserve as much consideration as the Negroes, or as the heathen, to whom we give millions.

Bishop Abbott and the clergy and people of the Diocese of Lexington are eager to forge ahead. But their resources are limited, and they turn to their fellow Churchmen of America. Never was there a finer opportunity—an opportunity to send down men and women who will go into the mountains and bring the people back to the Church of their forefathers.

And the call is for means to develop native leaders. There should be chapels in these mountain county seats, manned by priests who have come from mountain families. If, as has been said, the future of Appalachia lies mostly in the hands of these resolute native boys and girls who win the education fitting them for such leadership, it is even more true that the future of the Church in eastern Kentucky, lies in the hands of its own children, those barefoot boys and girls who flock to the church and who watch so eagerly for the coming of the mission priests with the offices of the Church whom they are so quickly learning to love.

This is the second article in Mr. Bennett's series on the Church's opportunity in the Diocese of Lexington. The last article, which will deal with the situation in the mountain coal towns, will appear in an early issue.

A CHURCH SCHOOL GROUP AT SHELBY, KENTUCKY

The work in this railroad hamlet is the result of the missionary spirit of our people in Pikeville. The mission has ten communicants

St. Luke's Pioneers in Public Health

The Church's medical center in Tokyo uses Junior Health Leagues and public health nurses to combat disease in congested districts

By Christine M. Nuno

Nurse, St. Luke's International Medical Center, Tokyo, Japan

EXPERIENCE DISCLOSES with increasing clearness that ill health is indissolubly linked with, and in a large percentage of cases is the forerunner of, poverty. Serious and continued interference with the health of a family is almost certain to lead to interference with its economic stability.

At St. Luke's International Medical Center in Tokyo, the question we have asked ourselves is not, "Can we afford a public health service?" but rather "Can we afford to be without one?" Having conceived it as a part of our definite function to deal with the ill health and poverty in the community we have endeavored by intensive study to determine what groups are best provided for and what and where emphasis is most needed? What work is being done? What work should be done in this district? What is the social and educational background of the people? Are preventive or curative aspects being emphasized? Shall the work be conducted in the interest of the preschool child or for the adult or for everyone in the community?

The answers to these questions are controlled to some extent, at least, by the amount of money available for the work. If plenty of funds were in hand, the ideal program would cover all groups of individuals. The work with adults is difficult and time-consuming. Adults see little reason for changing habits that have "kept them alive". More immediate results are obtained from the work with school children. The preschool child has been generally neglected and for this reason has increased the work necessary to be done with the school child. If these children were in danger of fire and industrial accident, every known safety device and preventive measure would be used to protect them, and although the results from neglect of the preschool and school child are much slower, often more indirect, and much less dramatic than those from fire and accident, they are even more deplorable because of the numbers affected and the lingering misery resulting. To this end, habit-forming clinics, an outgrowth of the well-baby station, have been opened. The value of any work, however, lies in its permanency, but who of us can guage the depth and permanency of the influence of well-informed Christian doctors and nurses during this formative period of their lives?

The young boys of the district under the efficient leadership of a physician and a nurse (members of our medical staff) have formed themselves into a Junior Health League with protective inoculation against smallpox and diphtheria, an understanding of preventive measures against the infectious diseases of childhood, prophylactic dentistry, yearly physical examinations, cleanliness of person and surroundings, good health habits, fair play, civic responsibility; in a word, team work as their keynote. The girls of the district are also banded together in a similar Junior League preparing the way for intensive work with the younger brothers and sisters in the home. With the full knowledge that every boy and girl has a right to be healthy and strong with normal growth assured, there is now being developed a general educational program. Having

as its aim "every member of the community to know the relation of food to health and the need for fresh air and sunshine", by means of small club groups, intensive work in individual families is being quietly carried on where the coöperation of the parents is difficult to obtain or where a curative program becomes one of the individual problems.

The field work of the visiting nurse, so essential to any public health program is generalized, each nurse doing all types of work in the congested district to which she may be assigned. Aside from her days in the public health clinics, she may have in her area a school, a kindergarten, a baby consultation clinic, a prenatal clinic, all in addition to her bedside nursing and the tuberculosis and health follow-up supervision in the homes. The bedside technique follows as closely as possible the routine procedure outlined by the national organizations for public health nurses in the United States and Canada, adapted to local conditions. As the Japanese quilt-bed is usually on the matted floor, this in itself seriously hampers modern nursing procedure; but when this is accompanied by traditional and firmly fixed custom and a reluctance to accept innovations, the nurse finds a challenge for all the Christian technical skill at her command.

There is at least one advantage in working in a congested district, gossip flourishes as the daily household duties are carried on. The nurse's visits and instructions are talked over from every possible angle and thus information is disseminated if not always acted upon. To carry on modern public health nursing among conflicting cultures demands infinite resourcefulness, adaptability, tact, and the ideals of Christian social living.

What methods shall be used to arouse the community to action? Since much of the sickness and lowered vitality in later life is the result of ignorance, providing educational guidance as well as attention for the correction of physical defects is of the most tremendous importance.

To keep pace with the growing demands throughout the Japanese Empire for public health nurses, St. Luke's College of Nursing has created a post-graduate department offering to any graduate of a recognized training school for nurses a one year's course in public health nursing.

ST. LUKE'S BEARS OUT ITS NAME AS AN INTERNATIONAL HOSPITAL
Included in this group of patients at our Tokyo medical center are a Russian, Japanese, Chinese, Czechoslovakian, American, and Korean

On the Road to Christian Reunion

Near East Christian Council and other interchurch and international groups are fostering many striking examples of coöperation

By the Rev. William C. Emhardt, S. T. D.

Counselor, Commission on Ecclesiastical Relations

PART FOUR

WE HAVE NOTED the changed attitude of Protestant leaders towards the Eastern Churches. It remains to see how this is being put into practice.

It will be taken for granted that the changed attitude has modified the activities of missionaries. It is necessary for them to conserve the Protestant Churches of the East that have resulted from their former propaganda; but Church extension at the expense of the Eastern Churches has been abandoned almost entirely.

If difficulties in the Protestant Churches in the Near East are encountered, they are not due to the foreign missionary, but to the native converts who have obtained some official recognition and zealously seek to safeguard their prerogatives.

The Near East Christian Council, composed of nearly all the religious organizations operating in the Near East has put forward a program of friendly coöperation. Its committee on relations to the Eastern Churches, under the leadership of the Rt. Rev. Llewellyn Henry Gwynne, Anglican Bishop of Egypt, is fostering a spirit of confidence and friendship.

As has been noted the various international conferences welcome with enthusiasm the delegates of the Eastern Churches, and have increasing regard for their opinion.

The Federal Council of Churches of America has a special committee on the Eastern Churches. This committee believes itself commissioned to uphold the indigenous Churches of the East as the natural and most effective prophets to their own people.

More important still a combination of all the more prominent institutions of the United States interested in the Near East, whether interested immediately or not, have formed a Committee on Correlation in the Near East, dedicated to the strengthening of the Eastern Churches. The following resumé of the statement made by Robert E. Speer on November 2, 1928, explains the attitude of this organization:

We must recognize the complexity of the problem and the various agencies that have been operating in the Near East. It involves all of the religious bodies working in the Near East and many who, while not immediately interested, have established contacts through the American relief agencies.

In recent years there has developed a special interest of the Eastern Churches in the world-wide religious movements, such as the Universal Conference on Life and Work, the World Conference on Faith and Order, the World Alliance for Promoting International Friendship through the Churches. The report refers to the new Churches in the Near East from Islam and Judaism which are joining in "a new united fellowship embracing all Churches and communities. Indeed this problem of the relations of Christianity and Islam, and of the Eastern Churches, old and new, to the task of the evangelization of the Moslem peoples, is one of the most important and difficult elements in the whole situation which is under consideration."

SOME LEADERS IN THE CHRISTIAN UNITY MOVEMENT

1. John R. Mott (Methodist). 2. E. T. Colton (Y. M. C. A.). 3. John R. Voris (Presbyterian). 4. James L. Barton (Congregational). 5. Henry R. Atkinson (Congregational). 6. William A. Chamberlain (Reformed). 7. R. E. Diffendorfer (Methodist). 8. Ernest W. Riggs (Congregational). 9. William H. Foulkes (Presbyterian). 10. Frank Mason North (Methodist). 11. Robert E. Speer (Presbyterian). 12. Barclay Acheson (Presbyterian). 13. George Stewart (Presbyterian). 14. Robert M. Hopkins (Disciple)

Reference is also made to "Churches in the United States which have never carried on missionary work in the Near East, nor had direct relationships with the Eastern Churches, which have come through their connection with the Near East Relief into relationships of great sympathy and interest in the religious problems of the Near East. It is desirable that this sympathy and interest should be conserved."

All these interests will have to be considered and made the basis of "some arrangement for central conference and counsel with sufficient authorization to suggest the wisest correlation of forces, and to assure, either by joint action or by apportionment of responsibility to particular agencies, the fullest use of the present opportunities for aiding the Eastern Churches by counsel and friendship and appropriate assistance and for forwarding the cause of Christ in the Near East."

The report visualizes the problem as "not so much financial as personal. It is a matter not of subsidies but of sympathy and counsel and such assistance of personnel as may be found desired and desirable in the cause of religious education in these Churches in the training of youth and in the adequate preparation of the priesthood."

The possible functions of such a cooperating committee as proposed by the report would be:

1. To provide a center of conference over plans of approach to and help for the Eastern Churches.
2. To ascertain how we can help both the old Eastern Churches and the new evangelical Churches and the missions, where all occupy the same area.
3. To determine what forms of aid or assistance for the Eastern Churches are practicable and desirable.
4. To advise what agency can best render such approved aid.
5. To avoid overlapping and conflict in approaches to the Eastern Churches.
6. To help especially in Christian education and the training of the priesthood.
7. To conserve and direct in proper channels as far as practicable the assets of possible financial support which the Near East Relief may be able to transfer.
8. To interpret the Eastern Churches to the Christian constituency in America.
9. To render such service to the Christian forces and agencies in the Near East as can best be rendered in such a coöperative and united way.

In application this new form of cooperation works thus:

An Armenian layman of the Apostolic, erroneously called the Gregorian, Church, who has specialized in religious education has been sent to Syria to develop a system of education. He receives, with the approval of the Correlation Committee, his credentials from the World Sunday School Association; the expenses are met jointly by the World Sunday School Association, the Near East Relief, the Episcopal Church, the Federal Council of Churches, the Y.M.C.A., and other organizations.

During the past winter a Greek, also a specialist in religious education, was sent under the same auspices on a temporary mission to Greece and Egypt. He returns with a request from Athens and Alexandria that an American adviser be sent to assist in the direction of the rapidly increasing Sunday school system.

In Syria, also, the Catholicos of the Armenian Church has appealed to the Correlation Committee for assistance in stabilizing his work. The Catholicos of Cis (Celicia) had been driven into Syria when the French were compelled by the Turks to evacuate Celicia. He needed an official headquarters and a training school for village priests. The Theological Seminary of Saint James, in Jerusalem, in which the Episcopal Church coöperates through Canon Bridgeman, educates the *vartabeds* or higher clergy, who are to become leaders in the Church. No provision was made for the simpler parish priest. It was the desire of the Catholicos that provision be made to meet this need. By arrangements with the Near East Relief the abandoned orphanage at Antilyas, near Beirut, Syria, was placed at the disposal of the Catholicos as a center of Armenian Church life, and as a training school for parish priests. The school is under the

direction of Father Kasparian, a graduate of the Episcopal Theological School of Cambridge, Massachusetts, assisted by a Congregational minister.

Under the leadership of John R. Mott, the Young Men's Christian Association has established strong organizations in the Near East. For several years, while the secretariat is American trained, the board of directors has been composed entirely of members of the Eastern Churches with the ranking prelate as an *ex-officio* member.

Under the same auspices most helpful youth conferences have been conducted exclusively for the Orthodox at the expense of the Young Men's Christian Association. There is always a large attendance of Orthodox bishops and clergy. The published photographs reveal a large attendance of Protestant representatives, but curiously, although invited, no representatives of Anglicanism.

In Paris is the Russian Theological Seminary of St. Sergius, the only institution in the world for the training of Russian clergy. This was organized by the Young Men's Christian Association and is supported jointly by that organization, the Church of England, and the Episcopal Church of the United States. The same organization has also established and supports an extensive student work for Orthodox Russians in Paris. In connection with this there has been established the Guild of St. Sergius which brings Russian and English theological students together annually for retreat, fellowship, and conference.

Possibly the most outstanding illustration of coöperation is in the case of students who have come to the United States for supplementary study. These have been selected after consultation, usually by a Protestant minister appointed by an Orthodox patriarch or an archbishop. In most cases their traveling expense has been paid from Presbyterian sources, arrangements have been made by the Federal Council with a theological seminary of the Episcopal Church, and an officer of the Episcopal Church has been requested to direct their study. Their incidental expense and summer support has been provided by the Federal Council of Churches, the Near East Relief, the Episcopal Church, and private Presbyterian sources. One of these students is now the Metropolitan of the Apostolic See of Paphos in Cyprus, and was a delegate to the Lambeth Conference and to the recent meeting of the joint theological conference of Anglican and Orthodox theologians. One holds a position that would correspond to an executive secretary under the Archbishop of Athens.

This is surely a striking example of interchurch coöperation!

Enough has been shown to illustrate that in the eyes of American and European Protestantism the Eastern Churches have acquired an unique position. The closer association of Anglicanism with the East is viewed as an essential link in the chain that will unite all Christians into one body. They are willing to go a long way in strengthening the Eastern Churches and preparing them for the greater service they may render in the mission field and as essential factors in reunited Christendom. The Protestants shame us with their generosity in promoting this ideal. They embarrass us by the single request that the Episcopal Church blaze the trail. They have the neophytes' zeal and do not realize that the Episcopal Church as a whole is Anglican in its outlook, and therefore takes too much for granted.

The challenge thus comes to us from the Protestant world that we assume the leadership that is expected and incorporate their zeal with our potentialities in the primary steps in the reunion of the Church of Christ.

Christ's promise of power should be the basis of the appeal which we will make to the hearts and minds of men. The Every Member Canvass should be a spiritual quest motivated by it.

Mrs. Chapman Recalls Early Anvik Days

Pictures of life in the nineties among Alaskan Indians are helpful guides in measuring the vast benefits wrought by Church's Mission

By Adelaide Seely Chapman

Missionary in Alaska, with Dr. Chapman, 1893-1930

LAST YEAR THE SPIRIT OF MISSIONS brought to its readers the reminiscences of the Church's pioneer missionary to Alaska (*Forty Years in Anvik*, by the Rev. John W. Chapman, D.D., February-June, 1931). When Dr. Chapman returned to Alaska after his first furlough in 1893, he was accompanied by his bride whom he had married while in the United States. Thenceforth Mrs. Chapman was to be his co-worker, sharing with him all the missionary's joys and sorrows, hardships and pleasures.

It is now nearly forty years since Mrs. Chapman first went to Alaska, years which have witnessed tremendous changes in the life of Anvik; changes which are some small index to the achievements of the Church's missionaries in Alaska. To appreciate better these changes, the Editors asked Mrs. Chapman (now retired from Alaska) to write some of her vivid memories of the early days. This she has done in an inimitable fashion; her story supplementing rather than duplicating Dr. Chapman's earlier narrative.

Mrs. Chapman's story will be published in two installments beginning in this issue.

PART ONE

THAT OLD-TIME picture of a preacher standing under a spreading tree, speaking to a group of "heathen" seated about on the ground, is the hazy idea that some of us had of a missionary and his work and surroundings.

There are many other details and complications, as one found when he landed at a small village, a camp of about one hundred and fifty Indians, on the bank of the Yukon River. He confessed to something of a feeling of loneliness, as he stepped ashore among a strange people, who could speak scarcely a word of English, and of whose language he, himself, had not a word.

The people were not attractive in appearance, clothed in garments of weathered salmon skins stitched together, or of squirrel or deer skin, or ragged denim much prized for its gay colors and durable and weather-proof qualities. They were unclean and uncombed. The elders sat on the bank above, knees huddled under their chins, parkis drawn down over, sometimes the sleeves flapping loose, the arms withdrawn and clasping the knees: the attitude of primitive peoples the world over.

Idle as they looked, watching the arrival of the boat and the white men, they had worked diligently day and night through the summer rain and swarms of mosquitoes, taking salmon from their carefully wrought traps, cutting and hanging them to dry, against the long winter when the dried fish is their main food. Each man worked to put up a thousand fish and as many more as he could, according to the number in his family, for children and dogs as well depend upon this food.

They were living in lodges built of poles or split cottonwood sticks set upright, sheathed with bark of spruce or cottonwood, and roofed with sheets of birch bark. These lodges also served for smoke-houses for drying salmon, and refuges from the swarms of mosquitoes, gnats, and midges. Some of the more well-to-do had cloth tents of flour sacks sewn together; but the wife of the chief man of the village had made hers of blue and white denim.

Here was human nature in its primitive state; yet if "man is what he eats," these should not be regarded as so very low in the scale.

They fish most of the year. In winter long holes are picked in the ice, some-

ANVIK AS OUR FIRST MISSIONARIES SAW IT IN 1887
It was a small village of about 150 Indians on the bank of the Yukon. The people worked diligently taking salmon from their traps for the winter's food

times from three to five feet deep, to put down the traps or nets. A day or two later they are taken up, no easy task in the coldest weather, to provide dinner for the family. They hunt and trap, snaring small game, such as rabbits, and grouse. In spring they eat muskrat, beaver, and porcupine meat; and when the rivers are open again, they get ducks and geese, swans and cranes, and the eggs of wild fowl which have migrated to the north to nest.

The country yields a few plants and edible roots, or tiny tubers of the rush, which may be used as vegetable food, while in favorable years there is an abundance of berries, some known only to Alaska, but with them the familiar red raspberries, black and red currants, blueberries, and cranberries. To our way of thinking, it is not a country of abundance, and there are seasons of scarcity, when food is limited and poor. Then it is that scurvy, and sickness induced by bad and insufficient food, prevail.

Perhaps food, or the lack of it, affects morals. The morals, or morality, of these people have been much under discussion. Some say that they have neither, that they are "unmoral." But these people have their own code of ethics; public opinion, the "say-so" of the community, is the popular guide. There is, apparently, no leader. Where an individual has nimble wits, the people come to believe that he has power and can propitiate the spirits. He then controls them by fear and to an extent makes his living off them. They are afraid to refuse him anything. He is called the shaman. He himself, however, is not without troubles; a rival shaman can work magic against him, can deprive him of his children. (The two shamans in the vicinity of Anvik lost their children by death.) The shaman of the village is its most prosperous member, and thus might be called a leader; but he is not such a leader as to lift the people to a higher life, in morals, civilization, or religion.

The people, sustained for the most part by the products of the country, are generous to their neighbors. In their small community feasts they bring such food as the village can produce to the *kashime* (council house and town hall), where all partake in common and perhaps have a native "dance."

Thus they are social, but have not the quality of "sociality" to a large degree. The ability to coöperate with others for the welfare of all, is nearly wanting; they are too distrustful of one another's good faith.

AN OLD STYLE WINTER HOUSE AND CACHE AT ANVIK
In the eighties when the missionaries first came to Anvik no other kind of house was used by the natives. Provisions were stored in the cache (p. 636)

They are Spiritists, but lack spirituality. They believe that every object in nature, and everything that they have fashioned for their use, has a spirit. A man's house, clothing, bow and arrows, snowshoes, if he has used them, have a portion of his spirit. If he parts with any such thing, he takes and retains a nick out of it, so that its spirit shall not go wandering away from him. He cannot prevent his own spirit going away from him. If it does, only the shaman can restore it to him. Their existence is only a hand-to-mouth living, along the line of least resistance, accepting the universe as it is, and the exigencies of life unavoidable, unless juggled by the shaman.

INTO SUCH A community, then, our first missionaries to Alaska came, sent by the Church to minister to this unknown people. The missionaries stowed their goods in a log cabin bought from the former trader, and it appeared that they had come to stay awhile. Some curiosity was expressed as to their reasons for settling here: "San Francisco no good?" "Perhaps the white men are the spirits of departed Indians come back?" The natives noted the strange ways, unnecessary work in the daily life, curious customs. But they were friendly and attended church service when Sunday came.

School was opened, but the natives were so occupied with their daily tasks that they did not then see the desirability of an education for their children other than that of making a living by their own native arts as their fathers had done before them. School was well enough as a diversion, but the greater necessities of helping with the household tasks, bringing water and wood, tending the fish traps, took precedence over regular school attendance. The children, however, with plenty of curiosity, enjoyed being housed in a bright, sometimes warm room in the company of their mates, at a novel entertainment, being introduced to primers, pencils, and writing paper, and encouraged to make drawings. Pitifully in want of food, the missionaries soon provided the children with a lunch at noon, rice, crackers, and tea. For a time a similar lunch was provided for those who came to church on Sunday. Then better times came, the people no longer needed this help, and the lunches were discontinued; and so, too, on the part of some, was the attendance at church. But others were becoming adherents.

The missionaries observed the rites of the Church, baptising and naming the children, giving them English names,

with the approval of the parents. There was a belief that if a wandering spirit heard the real name of an individual, it could call him away. The native name was carefully guarded, sometimes changed, during a lifetime.

The marriage ceremony was performed for those couples who were living together as man and wife. When really serious family disagreements occurred, the couple would bring back the marriage certificate and ask to be unmarried.

During this time, the mission buildings were removed to the present, better site high above the high water mark of the spring floods, on the bank of the Anvik River, opposite the native village at the junction of the Anvik and the Yukon.

The latitude of this section of the lower Yukon is below the Arctic Circle, and the climate is tempered by the sea, which lies within a hundred miles as the crow flies. In only two winters did we experience sixty degrees below zero weather, and then for only a short period, "a cold snap." Fifty-four below zero is extreme, and even forty below is uncommon.

The natives knew when winter was about to set in and that the time had come to make their winter homes. In November, when the ground was beginning to freeze, the men would come to borrow the mission tools. They then dug a cellar into the ground about three feet deep, twelve or fifteen feet square, according to the energy of the householder, or the size of his family. The sides were built up to a height of about six feet, and a roof of poles set over, coming to an apex where an opening was left for the smoke to escape, the only window. Birch bark and a thatching of grass, earth over all, made this abode weatherproof. Around the room a broad shelf was built, just high enough from the earth floor for a human to crawl under to sleep, if the need arose for some otherwise homeless one to abide here.

Upon the shelf, furnished with grass mats woven by the women, the family lived by day, and slept at night. The bedding, rolled away in daytime, was of deer or rabbit skin; the pillows were stuffed with feathers or down, or the long hair of the deer. Here also were wooden bowls of bears' grease, bits of dry fish, baskets of cranberries, all ready for a quick lunch. A larger supply of food might be under the shelf. Visitors were always offered food.

More than one family, perhaps fifteen individuals, would occupy this room, babies and puppy-dogs rolling about on the earth floor, the fish or the meat cooking at the fire in the middle of the floor, the tea-pots set around, the sick and the ailing, young and old, housed together for the long winter.

This dwelling was approached by a trench, six or eight feet long, sunk to the same level as the floor of the house. From the surface of the ground, one stepped down a notched log. The tunnel was roofed over, like the house, with poles and earth, and was just large enough for a person to creep through to the log barrier, the entrance just above being closed with a curtain of grass mat, bear skin, or gunny sack.

The missionary was the only physician. He was called upon to attend the sick, and did so, unless he found that the shaman was also in attendance. Quite frequently, the patient would consult with the shaman and the village elders as to whether he should take the missionary's treatment, and he would not follow directions if they did not accord with village ideas. The idea was current, also, that a dose of any medicine ought to cure any ailment immediately.

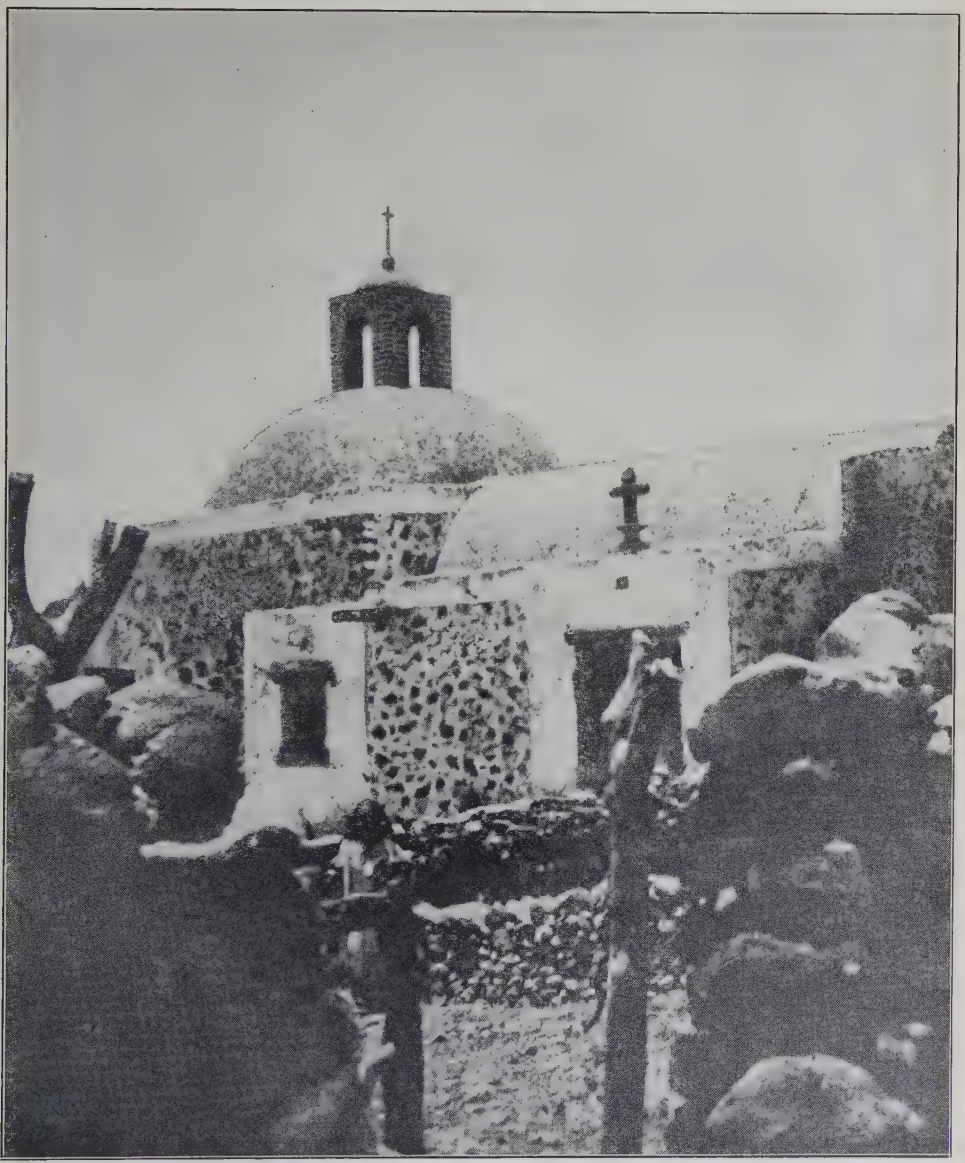
It was difficult, the task of going down into those dens to visit the sick, in surroundings impossible to adequate treatment or good results. Here were the indigent, the mentally defective; primitive human nature. Here were ignorance, poverty, and vice, ill-will, good-will, disease. The missionary dressed ugly sores, drew out bad teeth, and, in times of death of friendless or poor people prepared the dead for burial.

Next Month—Mrs. Chapman will conclude her narrative

The Spirit of Missions

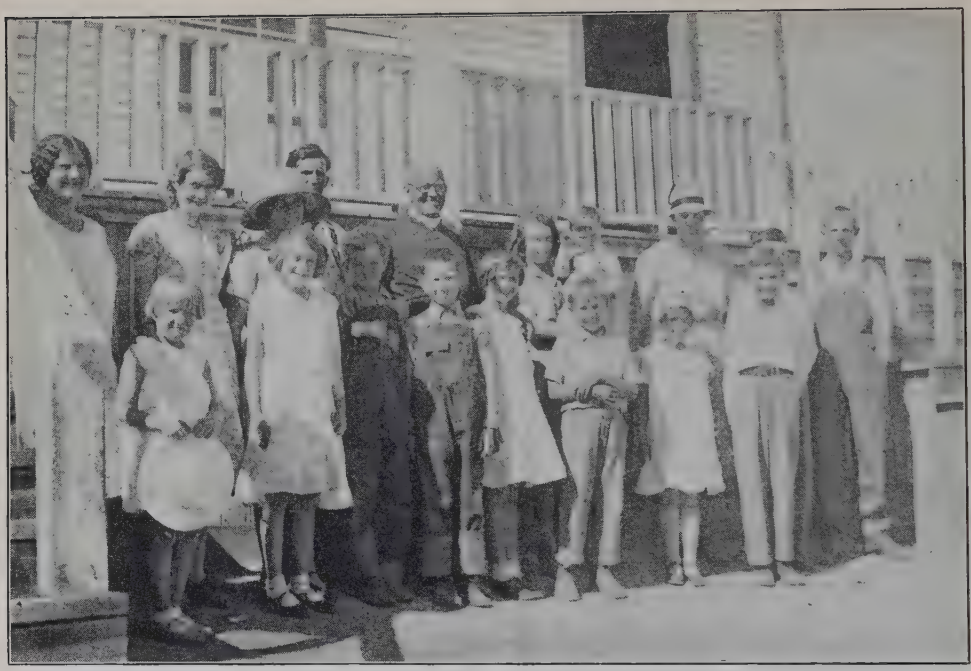
PICTORIAL SECTION

Eight Pages of Pictures from the Field



ST. BARTHOLOMEW'S CHURCH, SAN BARTOLO, HIDALGO, MEXICO

This chapel built as an oratory in 1737 was given to our Church by a devoted woman whose grandsons are now active in Mexican Church life. It was consecrated on June 2 by the Suffragan Bishop of Mexico, the Rt. Rev. Efrain Salinas y Velasco



ISOLATED PEOPLE IN UNIONVILLE, NEVADA, WELCOME CHURCH'S MINISTRATIONS

The Rev. Harold Lascelles (rear center), visits this group for a monthly service, while the children are enrolled in the diocesan Correspondence Church School conducted by Charlotte L. Brown. All have been baptized and three confirmed

RECESSIONAL, CLOSING SERVICE OF A NEVADA VACATION CHURCH SCHOOL

Vacation Church Schools are playing an increasingly important part in the religious nurture of our children in the western missionary districts. During the summer just past thirteen such schools were held in Nevada and three in Eastern Oregon

THE MAYOR OF KYOTO VISITS THE CHURCH OF THE RESURRECTION

Accompanied by members of the Kyoto Rotary Club, the Mayor (fourth from left), inspected the parish health clinic which, with municipal coöperation, is making a large impression upon the Nishijin weavers (See page 647)

AT THE CONSECRATION OF HOLY TRINITY CHURCH, FUKUI, JAPAN

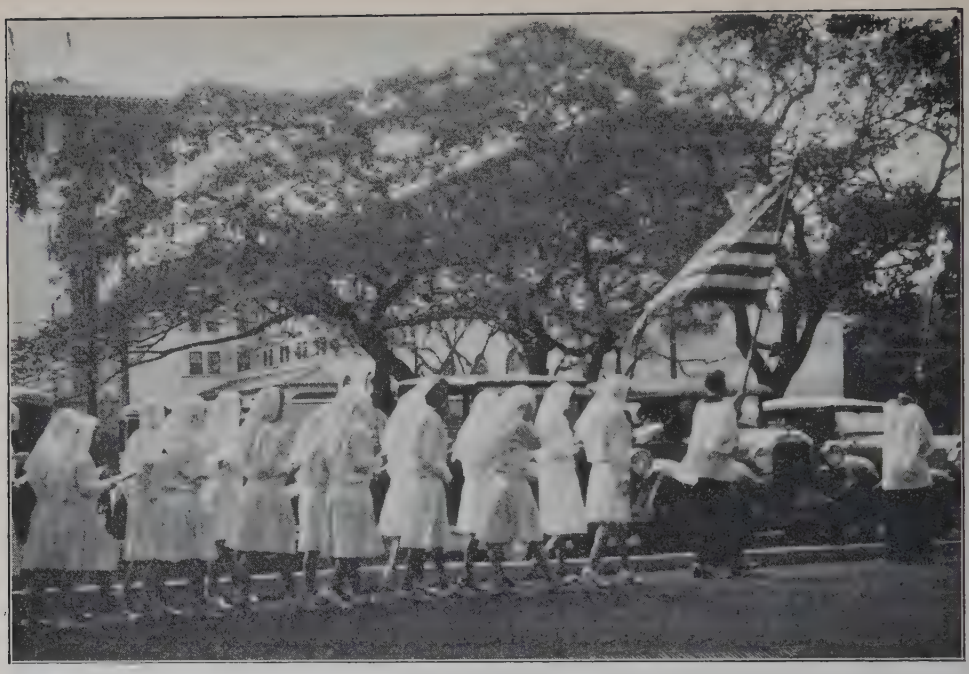
Mrs. Yamano (seated third from left), the oldest member of the congregation, is a descendant of a family which traces its Faith to the seventeenth century when missionaries were driven from Japan and many Christians were martyred

Moro Settlement School Children Are

When the Spaniards reached the southern islands of the Philippine Archipelago, they found the inhabitants professing the same religion as the seventh-century invaders of Spain and Portugal. Accordingly they called these Moslem Filipinos, Moors or Moros. The people themselves prefer to be called Moslems.

e Winners in Zamboanga (P.I.) Parade

For many years the Church has been reaching out to these people through the Moro Settlement School in Zamboanga. At the recent opening of the new school year 180 boys and girls enrolled in primary and secondary grades. The high school has received Government recognition and will this year graduate its first class.



CHOIR OF PRIORY GIRLS, ST. ANDREW'S HAWAIIAN CONGREGATION, HONOLULU

This congregation has rejoiced recently in the coming to it as rector of the Rev. Kenneth A. Bray, a direct descendant of Thomas Bray, commissionary of the Bishop of London in colonial America and founder of S. P. G. and S. P. C. K.

THE MODERN LAUNDRY HAS NOT YET REACHED HAITIAN COUNTRYSIDE

Bishop Carson reports that despite the economic depression, the clergy of his district have worked with devotion and faithfulness. The fifty-two missions cared for by sixteen Haitian and one American priest minister to over 12,000 Christians

FLOOD RELIEF ENGAGES WIDESPREAD ATTENTION IN CHINA

Entering the relief headquarters in Changsha are (left to right) the Governor, General Ho Chien, the National Director of Relief, Sir John Hope Simpson, and the Vice-Director, Mr. Hsee. (See September SPIRIT OF MISSIONS, pp. 561-66)

SPORTS AT EASTER SCHOOL, BAGUIO, PHILIPPINE ISLANDS

Three groups are obtaining the benefits of well-directed play on this superb field. In the background, older boys are playing basketball; in the center is volley ball, girls vs. small boys, and in the foreground, tiny tots are playing ball

THE BISHOP OF EXETER, the Rt. Rev. Lord Rupert Ernest William Gascoyne Cecil, D.D., while on a world tour will visit the United States this autumn, arriving the middle of October

"O Come Let Us Sing Unto The Lord"

Chance hearing of the *Venite* in Morning Prayer leads to the organization of a Negro mission in the heart of Georgia's black belt

By the Ven. J. H. Brown, D.D.
Archdeacon for Colored Work, Diocese of Georgia

FORTY MILES from Ft. Valley High and Industrial School nestles the fine old city of Hawkinsville. It lies at the tip end of the Diocese of Georgia in the heart of Georgia's Black Belt. Thousands of Negroes live in this section, wresting their living from the farms, either as day laborers, share-croppers, or owners of farm plots. In season pecans, Alberta peaches, cotton, and truck crops grow in abundance.

Knowing the religious tendencies of the Negro population in and around the Black Belt, the most optimistic never gave even a passing thought to the establishment of a Negro work in Hawkinsville. We took it for granted that they were ignorant of the Church. If they had heard about it, the idea of their being a part of our great Communion was too remote for practical purposes. God, however, moves in a mysterious way. He uses simple measures as well as simple agencies to bring mighty things to pass. Thus hearing the *Venite* sung by a children's choir in St. Luke's Church, Hawkinsville, by a colored girl, Lillian Bozeman, accounts for the being of St. Philip's Mission.

One Sunday morning in the spring of 1924, Lillian Bozeman was sent by her mother to carry some laundry to the home of a customer. Her path led by St. Luke's Church. As she neared the church, Lillian heard music strange to her ears; music such as she had never heard before. Coming opposite the open door, she peeped in and saw, a choir boy leading a group of girls all vested, singing a hymn. What preceded, such as the Exhortation, Absolution, the Gloria, faded from her mind, but the singing of the *Venite: O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation* entered her heart and thrilled her very being.

Realizing that she had overstayed her time, Lillian hurried on her errand, sped home, and related her experience to her mother. When later in the day, Dr. R. A. Tracey called at the home Lillian repeated her morning experience and expressed a wish that she might be a member of a Church like St. Luke's. Dr. Tracey informed Lillian that he was a member of the Church and would willingly help her enter the Church, if she would on her part gather her young friends and bring them to his home for instruction in the catechism on the following Sunday.

CHOIR, ST. PHILIP'S MISSION
The layreader, R. A. Tracy, is at the rear

Lillian had spread the news and the following Sunday seventeen young people, not one over seventeen years of age, came trooping to his home to

learn the ways of the Church. The group continued faithfully to receive instruction. Later Bishop Reese visited Hawkinsville to administer the Rite of Confirmation to them in an abandoned Colored Methodist Church building. Services were continued here until the young congregation was dispossessed. Then for a few months services were held in the auditorium of the public school.

In the meantime they saved enough money from work and self-denial to make a first payment upon a condemned house. During the struggle to pay for the building, a bank closed with all their funds. Dr. Tracey and his wife would not allow the children to be discouraged, but spurred them to attack the task with more vigor. Lillian led the group by giving up her Christmas and Easter dresses and the others followed. The earnings from odd jobs, work in the cotton fields all went towards the fund, which was eventually raised and the house and lot paid for. Bishop Reese, who had watched the struggle, came to their assistance and helped in remodeling and retouching so as to make the chapel churchly.

The final problem to be met was how to obtain the proper furnishings such as altar and pews. The boys of the congregation told Dr. Tracey not to worry as they would undertake the job and provide both. A large dry goods case was secured from one of the city's merchants and painted and nailed in place for the altar. While parts of fences and boards taken from out of the way buildings were converted into pews.

Now in Hawkinsville as a result of Lillian having heard the *Venite,* sung by a choir of children, we have a congregation of nearly sixty Negroes.

"How Good to See the People Improving"

Three Igorot Boys Reflect the Influence of Sagada Mission

BONIFACIO, ALFREDO, and Manuel, three Igorot boys at Sagada, were house servants and cook for the late Rev. Wilson Macdonald, whom many people will remember as the devoted young priest who went from the Cathedral Choir School in New York City to Sagada in 1925, and died just one year after reaching that field.

Alfredo has just graduated from high school and Manuel will finish next year. Bonifacio is married and happy with his wife and small daughter. He developed heart trouble and has been under the care of Dr. Hawkins Jenkins. "I am very glad of having the doctor in Sagada," the young man writes. "Without him maybe I took my grave already last year." A sentiment frequently repeated nowadays by many people at Sagada.

Alfredo, the young graduate, writes:

We who are graduating have a uniform of white suits and black leather shoes. That is going to be my first time to wear leather shoes. You might wonder what I am going to do. Well, I am going to teach right here in the mission school. I want very much to serve the mission which has been looking after me and which has given my education ever since 1923. You might also be interested to know that I am going to be married soon. I have missed the chance of going to the United States but as I think of it now it is good that I did not go. As it is, I am always near my aged parents. . . . I am the only one in my family who has had some education.

From Manuel:

I should have written you last Saturday, but I went home to see my outstation. I go home every week to give instructions to my people who do not have enough knowledge about God. . . . Last year only about three houses around the mission here were roofed with zinc, but now about two dozen are constructed in modern ways. Some day maybe this Sagada village will be filled with good houses. How good to see the people improving in a few years.

These are just brief glimpses into the thoughts of three of the Sagada school boys after some ten years of mission influence, as expressed in letters written to Mr. Macdonald's mother, who has kept in friendly touch with her son's boys.

THIS TEMPORARY BUILDING SERVES THE CROWDED NISHIJIN SECTION OF KYOTO

Church Has a Message for Kyoto Weavers

Large kindergarten, well-staffed clinic, growing congregation—all crowd our temporary structure in Nishijin and indicate future opportunity

By the Rev. J. Kenneth Morris

Missionary-in-charge, Church of the Resurrection, Kyoto, Japan

NISHIJIN, THAT crowded section of Kyoto, which is largely occupied by weavers who produce the beautiful silks and brocades for which Kyoto is famous, has been ministered to for a number of years by our Church of the Resurrection. But it was hidden away in a narrow street and in the rear of other buildings. Recently, however, we acquired some new property in a more favorable location. There, some day, a new Church of the Resurrection will stand with a welcome and a Message for the thousands who will daily pass its doors.

But the day of the permanent church has not yet come! Meanwhile, a temporary and inexpensive building costing less than six hundred dollars has been erected to house our present work. It contains one large room (twenty-four feet square with a chancel at one end), three smaller rooms (each twelve feet square), a small vestry, and a small room for the caretaker. There is also a small storeroom. Of course it proved too small from the first. We may have been unwise in putting up such a small building, but we were hopeful that means for a permanent building might come in a year or two, and did not feel justified in spending too much on a temporary structure.

Now we find that we must add immediately one more room. We have a kindergarten of fifty children and two teachers, the most successful kindergarten we have had yet. Our health clinic, with a full-time visiting nurse, a recent graduate of St. Luke's Hospital College of Nursing; three doctors, and three other helpers, works in close coöperation with the municipal Social Service Bureau and Public Health Department. Our Sunday school is very large. It is impossible for it to meet in the church, so fifty of the children must use our house.

Since moving to the new neighborhood our church attendance has improved considerably; there has been scarcely a service at which there were not a number of new people. Recently we completed a three-day preaching mission. We also have a preaching mission on Sunday nights.

Jottings from Near and Far

ENCLOSED WITH this copy of THE SPIRIT OF MISSIONS is a subscription order blank. It is not a notice that your subscription has expired but it is a request that you help us widen our circle of friends and readers. THE SPIRIT OF MISSIONS should be in every Church home and we know no way of achieving this goal except through the help of our readers. Surely each of you has a Church friend or two whom you could interest in THE SPIRIT OF MISSIONS. If you need any inducements beside the magazine itself, read about the special offer on page 672.

AN ANNUAL SURVEY is conducted by the Shanghai diocesan board of religious education to learn whether the catechists and Bible women of the diocese are sending their children to Christian schools. As their small salaries do not always enable them to pay the school fees, a number of the children are on scholarships, but these are continued only if the children show the proper spirit toward their work.

Epiphany School for girls in Soochow, with some seventy pupils, has eight or ten on full scholarships. Miss Alice B. Jordan, principal, has lately looked over the list of all the graduates of the school and finds that "a large majority of our graduates are making good, either as nurses or teachers, and the married ones are continuing to make their Christian influence felt in their homes and neighborhoods." One of the girls, who married a man in the customs service and is now living in Tsingtau where we have no Chinese Church services, has a little service in her home every Sunday, to which many of her neighbors come.

DURING THE past three months THE SPIRIT OF MISSIONS has been bringing to its readers stories of the men who comprise the National Council. Each article was accompanied by a full page of pictures. Has it occurred to you that these pictures could be used effectively on your parish or Church school bulletin board?

FOREMOST IN CONSIDERATION of the future in the Diocese of Kyoto, Japan, says Bishop Nichols, is the fact that twelve of our thirty-four Japanese clergy are sixty-five years old or over. Twelve young men from the diocese are studying for the ministry, at St. Paul's University and the Central Theological College, Tokyo, but none of them will graduate before the spring of 1933, and then only three.

VOLUME I, No. 1 of the *Mountain Province Churchman* has arrived in the United States. Dated Baguio, Philippine Islands, June 15, 1932, it purposes to appear twice a month in mimeographed form for the young people of the Anglican Communion in the Mountain Province, Philippine Islands.

The purpose of this addition to the Church's periodical literature is explained in the Foreword, which would apply to any diocese in this country:

> The missionaries of the Church in the Philippine Islands have been trying to build up loyalty to Christ and His Church, and sometimes we feel that our efforts are not bearing fruit. Loyalty to a person or to a school or to a Church can only come when there is enough known of that person or school or Church to justify that loyalty. We cannot be truly loyal without some acquaintance, some knowledge. Loyalty to country is developed by the study of history and civics. Loyalty to Christ and

His Church is developed by studying the life of our Lord and what His Church is doing in the world. Our Church in the Philippines is small, we do not have the number of workers, the vast income, the fine buildings that others have, but if we can have loyalty to Christ and His Church, a loyalty which will stand fast in the face of criticism, a loyalty which will carry us through life, nothing else matters.

The Missionary District of the Philippine Islands always overpays its quota. Nevertheless, the *Mountain Province Churchman* undertakes to define what the quota or apportionment is:

American children have a saying: "Constantinople is a very hard word; can you spell it with two letters?" The answer is "I-T." Apportionment is a very hard word, but its meaning can be expressed in seven letters: "M-Y-S-H-A-R-E." It is MY SHARE in the work of the Church throughout the world.

On Shantung Road in the International Settlement area of Shanghai there are an ancient graveyard and a small chapel. The graveyard is the last resting place of the first Bishop Boone. For years the chapel has been used only occasionally but during the hostilities of February it became the refuge of members of St. Paul's Church, many of whom lived in the Chapei district. Thirty of St. Paul's people are still living in the small church. The rector, the Rev. H. Y. Yao, and his family occupy the vestry room. Its crowded condition can be imagined with two beds, a desk, and other household furniture. In spite of all the crowding, suffering, and anxiety, Mr. Yao has been carrying on services and instructing his people daily. When Bishop Graves visited the chapel on April 17, he confirmed a class of seven, and endeavored to give some words of comfort to these anxious and sorely stricken people.

* * *

It is possible that an economy in the matter of electricity used by our churches or for charitable and educational institutions conducted by the Church may be overlooked. This note is in the nature of a danger signal. Article 41, Regulation 42 of the Revenue Act for 1932 exempts such properties from the three per cent tax for electrical energy not used for domestic or commercial consumption. Some electric light companies are rendering all bills with the three per cent tax added and only allow the exemption to churches, charitable and educational institutions when application is made for exemption. Under such circumstances it will be necessary for churches to apply for such exemption.

The devil and the deep sea may be translated "communists and flood" for some of our Chinese clergy. The Rev. C. Y. Ma of Singti, a friend of the late Rev. M. T. Feng who was killed by communists in 1930 at Chuho, has for months on end bravely remained at his dangerous post in that same region. Week after week he has labored with the harassing details of administering famine relief.

In the spring of 1931, Singti received thousands of refugees who had fled their homes before the communists only to run into a great flood. They were reduced to desperate plight; many killed themselves, and many died of starvation, disease, or cold.

Last February, with the assistance of Bishop Roots and Bishop Gilman, Mr. Ma received a grant from the Relief Committee of Hupeh Province for rice and clothing. Thenceforth, day after day, Mr. Ma and his helpers have tried to relieve the suffering. Summing up his efforts, he writes:

I thank God for putting it into the hearts of foreign and Chinese people to provide these funds, giving the money without distinction of race, proving that the world is one and, in the words of the old Chinese proverb, "Within the four seas all are brethren." But I think the door of charity is hard to open. There is no good way really to cope with the problem of helping the refugees. Still we have overcome all obstacles and pressed forward to our goal.

SANCTUARY

YEARS begin in October . . . It is so impossible to form resolutions in October, yet that is the only moment when they might make a difference. For by Christmas or January, our year has already determined its drift. Shall we try, then? Shall we look ahead over the whole period before us, and detect what it is likely to lack, and bring into play what it most requires? Here is October. We have our chance. It is the dawn of the year.—Scott Holland.

For the National Council

(Meeting October 12 and 13)

Almighty God, whose wisdom has enlightened and whose will has ruled thy Church, grant to the National Council the guidance of thy Holy Spirit that in all things it may seek the welfare of thy Kingdom and the glory of thy Name, through Jesus Christ our Lord. Amen.

For Church Leaders

Almighty God, giver of wisdom, who never faileth them that seek thee; control and enlighten, we beseech thee, the hearts and minds of the national, provincial, diocesan, and parish leaders of the Church. Give them a world vision of its Mission; grant them patience and insight, faith and obedience to thy holy will, that being themselves led of thee they may by thy Spirit lead thy people on from strength to strength, in the work of thy Kingdom, through Jesus Christ thy Son, our Lord. Amen.

Intercessions

Let us pray this month especially for:

The Church's Mission in the Orient, particularly in China and Japan.

Our bishops in these fields: Roots and Gilman of Hankow, Graves of Shanghai, and Huntington of Anking; McKim and Reifsnider of North Tokyo, Nichols of Kyoto, and Binsted of Tohoku. And for their foreign staff.

Native bishops and other native clergy and lay workers.

Native Christians, those faithful after many years; others, newly confirmed; others who may be tempted or indifferent.

The National Council

Conducts the general work of the Church between sessions of the General Convention and is the Board of Directors of the Domestic and Foreign Missionary Society

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island, *President*

THE RT. REV. HUGH L. BURLESON, D.D.
First Vice-President
Foreign Missions, Domestic Missions,
Religious Education
Christian Social Service

LEWIS B. FRANKLIN, D.C.L.
Second Vice-President and Treasurer
Finance
Publicity
Field

THE REV. FRANKLIN J. CLARK, *Secretary*

CONTINUING THE introduction of National Council members, THE SPIRIT OF MISSIONS takes great pleasure in presenting the members elected by the 1931 General Convention to serve for six years. Most of this group are attending the Council meeting, October 12-13.

THE RT. REV. ERNEST M. STIRES, D.D., Bishop of Long Island, is a familiar figure in the missionary councils of the Church. He was a member of the Board of Missions for twenty years and of the first National Council from 1920 until his consecration in 1924.

A Virginian, Bishop Stires spent his early years entirely in the South, receiving his education at the Episcopal High School, Alexandria; the University of Virginia; and the Virginia Theological Seminary. Prior to his long rectorship of St. Thomas' Church, New York City, which began in 1901, he served various parishes in West Point, Virginia; Augusta, Georgia; and Chicago, Illinois. While rector of St. Thomas' Church he served the Church in various diocesan and national posts. Beginning in 1910, he was a deputy to six successive General Conventions. At the Convention of 1925 (the last he attended as a clerical deputy) he was unanimously elected President of the House of Deputies.

He is a member of the Council's Departments of Foreign Missions and Publicity.

THE RT. REV. GEORGE CRAIG STEWART, D.D., Bishop of Chicago, resumes a seat in Council which he held from 1923 until his consecration in 1930.

Born in Saginaw, Michigan, Bishop Stewart attended Northwestern University and the Western Theological Seminary, and has spent his entire ministry in the Middle West. Soon after his ordination he became rector of St. Luke's Church, Evanston, Illinois, which he served for more than twenty-five years. Like Bishop Stires he was a deputy to six General Conventions. He is a member of the World Commission on Faith and Order; president of the Board of Trustees of the Western Theological Seminary; and author of several books.

In the National Council he is a member of the Publicity and Field Departments.

THE REV. H. PERCY SILVER, D.D., rector of the Church of the Incarnation, New York City, has served since 1929.

A native of Philadelphia, where he received his early education, Dr. Silver prepared for the ministry at the General Theological Seminary. Prior to his coming to New York in 1918, a large part of Dr. Silver's ministry was spent in Nebraska. For a decade (1901-10), he was a United States Army chaplain, and from 1913-18 he was chaplain of the United States Military Academy at West Point. He is a trustee of the General

NATIONAL COUNCIL MEMBERS, CLASS OF 1937

1. The Hon. William R. Castle, jr. (Washington). 2. The Rev. Karl M. Block (Missouri). 3. The Rt. Rev. Ernest M. Stires (Long Island). 4. The Rt. Rev. George Craig Stewart (Chicago). 5. The Rev. H. Percy Silver (New York). 6. Harper Sibley (Rochester). 7. Z. C. Patten, jr. (Tennessee)

Theological Seminary, a member of the Standing Committee of the Diocese of New York, and was a deputy to the General Conventions of 1898, 1928, and 1931.

In the National Council he is a member of the Departments of Foreign Missions and Publicity.

✦ ✦ ✦

The Rev. Karl Morgan Block, D.D., rector of the Church of St. Michael and St. George's, St. Louis, Missouri, although serving his first term on the National Council, has had a wide experience in the general work of the Church, having been for many years an associate secretary of the Field Department.

A native of Washington, D. C., Dr. Block is a graduate of George Washington University and the Virginia Theological Seminary. Ordained in 1910, Dr. Block has served the Church in Virginia, New Jersey, and Pennsylvania.

In the National Council he is a member of the Departments of Religious Education, Christian Social Service, and Finance.

✦ ✦ ✦

Z. C. Patten, jr., manufacturer and banker of Chattanooga, Tennessee, has been a member since 1925.

A native of Illinois, Mr. Patten soon removed to Chattanooga, with whose civic and business life he soon became actively identified. He is a trustee of the University of Chattanooga, and of the Baroness Erlanger Hospital.

He is a vestryman of St. Paul's Church, Chattanooga, and in the National Council is a member of the Departments of Domestic Missions, Finance and Field.

✦ ✦ ✦

Harper Sibley, business man and lawyer of Rochester, New York, with extensive lumbering, mining, farming, and realty interests throughout the United States, has served since 1920.

A native of New York City, Mr. Sibley is a graduate of Groton School, Harvard College, and the New York Law School. In Rochester he is a communicant of St. Paul's Church, where for many years he was superintendent of the Sunday school. Prior to the division of the Diocese of Western New York he was a member of the Executive Council. In 1928, he was a delegate to the enlarged meeting of the International Missionary Council in Jerusalem, and more recently he has served (with Mrs. Sibley) as a member of the Laymen's Foreign Missions Inquiry.

In the National Council he is a member of the Departments of Foreign Missions and Publicity.

✦ ✦ ✦

The Hon. William R. Castle, jr., Under Secretary of State, is serving his first term on the National Council.

After graduating from Harvard College in 1900, Mr. Castle served successively as an instructor and as assistant dean in Harvard College, and as editor of the *Harvard Graduates' Magazine*. After a brief service as director of the Bureau of Communication of the American Red Cross, he became, in 1919, a special assistant in the State Department, with which he has since served in various capacities. He is a member of the Cathedral Chapter in Washington, and of the National Advisory Commission on Ecclesiastical Relations.

In the National Council he is a member of the Departments of Foreign Missions and Christian Social Service.

✦ ✦ ✦

John S. Newbold, Philadelphia business man, is serving his first term.

A member of a family long identified with the Church's work, Mr. Newbold is a graduate of Princeton University. In his undergraduate days a friendship began with a classmate, Henry A. McNulty, which later found expression in his generous coöperation in the development of Soochow Academy, of which Mr. McNulty is now the head. From 1910 to 1919 Mr. Newbold was a member of the Board of Missions.

In the National Council he is a member of the Departments of Foreign Missions and Publicity.

This is the last of three articles about members of the National Council.

Domestic Missions

THE RT. REV. FRANK W. CREIGHTON, S.T.D., *Executive Secretary*

FIVE MISSIONS ASKED for the family Bible offered by a New Orleans Churchwoman on this page in the August SPIRIT OF MISSIONS. Our correspondent took care of two of them, procuring a Bible in addition to the one she originally offered. Meanwhile, a Long Island rector provided a Bible for another of the missions. This leaves two mission congregations unprovided for. I shall be glad to furnish their names to any who have large family Bibles suitable for lectern use which they may care to send to the field.

ON SUNDAY, AUGUST 7, in the presence of the Rt. Rev. F. D. Goodwin, the Ven. F. W. Neve, the Rev. George P. Mayo, the Rev. Leigh Ribble, the Rev. C. J. Ryley, Captain Morse of the Church Army, and many mission workers, the Ven. W. Roy Mason celebrated the twenty-fifth anniversary of his coming into mountain work. The anniversary service was held in Mission House, Virginia, which was crowded to overflowing. Dr. Mayo preached the sermon and Archdeacon Neve, the nestor of mountain work, pronounced the Benediction.

To the many expressions of esteem and congratulation extended to Archdeacon Mason for his years of missionary service, I want to add mine both official and personal to an outstanding and consecrated mountain missionary.

AT THE COMMENCEMENT of the University of Wyoming in June, the degree of Doctor of Laws was conferred upon the Rev. John Roberts, our pioneer missionary to the Indians of Wyoming.

President A. G. Crane, in conferring the degree, said:

> Mr. John Roberts, in recognition of your untiring efforts as a teacher of the precept and example you have set as a citizen, for the courage you have evidenced in pioneering important work within our State, for your perseverance and success in these efforts, I have the honor to confer upon you the highest degree which this institution can offer.

While Dr. Roberts was being invested with his hood, the great audience rose to its feet to acclaim this noted pioneer.

It will be recalled that Dr. Roberts was also the recipient this year of the honorary D.D. from the Western Theological Seminary.

NATIONAL COUNCIL, AT its meeting on April 27, 1932, set a goal for all our mission schools when it adopted this resolution:

> RESOLVED: That it is the sense of the Department of Domestic Missions that any school supported in whole or in part with funds appropriated by National Council must, within a reasonable time, achieve the status of an accredited school or such other educational standard as shall meet the requirements of National Council.

EVERY SUNDAY 140 children from the Government Indian school at Wahpeton, North Dakota, attend Trinity Church. Last year thirty-six Indian boys and girls from the school were confirmed. But unfortunately the mission which is also the center for a large rural work, has wretched equipment and its future is dubious with the present inadequate plant.

THE FIRST ORDINATION in sixteen years took place in Nevada this summer when Bishop Jenkins, assisted by the Bishop of Olympia, ordained the Rev. Robert Bonner Echols to the priesthood.

"WE HAVE OUR faces to the East. We know that the hidden sun, in God's own time, will emerge again. In its light, exhausted, depressed and restrained ambitions will again burst forth into an atmosphere of fresh hopes and thence into revived activities pregnant with achievements."—ROBERT CARTER JETT, *Bishop of Southwestern Virginia.*

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

OVER EIGHTY YEARS ago a young American physician, eager to serve the physical needs of his fellowmen, established a modest sanitarium in the western part of New York State. Under his stimulating leadership it developed into an important and well-equipped institution. People began coming to it from many parts of the world, especially overseas missionaries with weary minds and depleted physical energy. After half a century of successful work, Dr. Henry Foster, grown old in the service of his fellowmen, provided that the institution he had built up should pass to the control of a group of trustees, a majority of whom represented missionary and other Church interests. The charter now provides that the Bishop of Western New York and the senior secretary of the Board of Missions of the Episcopal Church shall serve upon the Board of Trustees. Similar provision was made with regard to other Christian communions.

Today the Clifton Springs Sanitarium at Geneva, New York, ranks among the first institutions of its kind in the world. With modern furnishings, up-to-date equipment, and an able corps of physicians, surgeons, and nurses, it offers service of high grade. Its medical care is combined with homelike and religious atmosphere. Among the two hundred or more residents who normally make up the household, are to be found clergymen, missionaries, teachers, and other persons of modest means whose lives have been devoted to philanthropic service. Its family includes too, many people of wealth who have been commended to Clifton Springs from different parts of the world by medical advisers. Missionaries of our own Church are frequently commended to the institution by the medical adviser of the Department of Foreign Missions.

TAKEN ILL DURING a recent visit to Japan, one of my friends in this country writes me:

> I had, unfortunately, to go through the clinic of St. Luke's Hospital, Tokyo, while I was there. I have been through some very fine clinics in America, but I have never had such thorough work as was done there.

* * *

DURING 1930, 1931, and 1932, four of the finest members of our staff in China have been in the United States on furlough and have visited all of the seminaries of the Church in the endeavor to enlist recruits.

The need is urgent. Shanghai has only twelve foreign clergy. The youngest of them has been in the field since 1921. There have been no recruits in the meantime. Hankow has six clergy. The youngest went out in 1930. Anking has only one clergyman. He has been in the field since 1915. Nineteen all told, to cooperate with the four bishops in extending and guiding the Church in a section of China with a population well over one hundred millions.

One of the bishops, commenting upon the situation, says:

> When men such as we have sent to visit the seminaries get no results, it is plain enough that things are wrong in the Church at home. It looks like a case of creeping paralysis in the home Church. Is it possible that our appeal is based on a wrong conception of things? Do we present the missionary life to people as not a particularly difficult task, a chance to see the East, a berth in a school or college and the like? Perhaps we need deliberately to call for volunteers for an especially hard task. Sacrifice for Christ is needed.
>
> Indeed I confess to feeling that we out here cannot depend on the home Church and that what we can accomplish must be done by our own efforts. You know how people are feeling about banks at home. The machinery looks all right, but they have lost confidence in it. I think this feeling is pretty general amongst our missionaries so far as the home Church machinery is concerned, but so far as I can see it

only makes them more determined to do their own task out here and do it well.

Mr. D. E. Hoste, the head of the China Inland Mission, reported in a recent address that in one of its training schools there are sixty young men. In another, there are sixty young women. In addition to this, in 1931, eighty new missionaries came out and after training are now at work in the interior stations of China, a total of two hundred. In 1930 and 1931, our Church sent a total of seventeen men and women to our three missionary districts in China.

Are our young people losing their missionary vision? *Recruits are needed now!*

With Our Missionaries

ALASKA

The Rev. and Mrs. H. H. Chapman have arrived in this country on furlough.

CHINA—ANKING

Lucy May Burgin, a new appointee, sailed September 10.

CHINA—HANKOW

Deaconess Julia A. Clark has arrived in this country on regular furlough.

CHINA—SHANGHAI

Laura P. Wells sailed September 10, on the *Empress of Russia.*

Josephine Budd, a new appointee, sailed September 23, on the *President Hoover.*

HONOLULU

Agnes Ross Ewing, a new appointee, sailed September 3.

JAPAN—KYOTO

Edith Foote, returning after furlough, sailed September 10.

The Rev. Roderick H. Jackson sailed August 12, on furlough.

JAPAN—TOHOKU

Miss Maude Palmer, a new appointee, who is to be Bishop Binsted's secretary, sailed September 8.

The Rev. and Mrs. H. Meriwether Lewis, new appointees, sailed September 8.

Helen Boyle arrived in this country on regular furlough, August 28.

JAPAN—TOKYO

Cornelia Everard arrived on regular furlough, August 28.

Paul Rusch has arrived in this country on furlough.

Read a Book

Two volumes about outstanding Negroes deserve your attention

SELECTED Speeches of Booker T. Washington edited by E. Davidson Washington (New York, Doubleday Doran, $2).

Aggrey of Africa by Edwin W. Smith (New York, R. R. Smith, $2.50). By special arrangement obtainable from our Book Store at $1.

The American Negro and the African native have been passing through a period of transformation unique in history. Within a few years this race has come up from slavery and out of spiritual bondage into a freedom of life and a new achievement that makes a vivid picture in human annals. No two men have played a greater part in this dramatic human drama than Booker T. Washington and Kwegyir Aggrey.

Dr. Washington's volume of addresses, with an introduction by Dr. J. H. Dillard, is a varied collection from which radiates the good will and hopefulness that animated this prophet of his people.

Dr. Aggrey, who has been described as "the finest interpreter which the present century has produced of the white man to the black and of the black man to the white," came from the Gold Coast, not far from our own mission in Liberia, and is a promise of the best that Africa can produce in fine Christian manhood. Aggrey's loyalty to his race is striking:

"If I went to heaven and God said, 'Aggrey, I am going to send you back, would you like to go as a white man?' I should reply, 'No, send me back as a black man, yes, completely black.' And if God should ask 'Why?', I would reply, 'Because I have a work to do as a black man that no white man can do. Please send me back as black as you can make me'."

The ideals of us all will be strengthened if we become more deeply acquainted with the dominating motives and the actuating faith that were in these leaders. White men and black men have a destiny to work out together. These two leaders help us to understand what that destiny is to be.

Religious Education

THE REV. JOHN W. SUTER, JR., D.D., *Executive Secretary*

WE ARE HARD at work on the preparation of Sunday school lesson materials. The new Curriculum Committee has held five meetings since it first met on March 9, 1932. This committee is composed of:

The Rev. John W. Suter, jr., *Chairman*
The Rev. Elwood L. Haines
The Rev. Frederick E. Seymour
The Rev. Malcolm Taylor
Deaconess Frances Edwards
Miss Mildred Hewitt, *Secretary*
Mrs. Almon A. Jaynes
Miss Helen O'Neill
Miss Helen Washburn

As will be seen the committee includes three members of the official staff, two members of the Department (Mr. Haines and Miss Washburn), and four friends of the Department whose services in various capacities have generously been given for many years in the cause of religious education.

The Curriculum Committee has already received the promise of fifteen authors to submit manuscripts for new courses. Five of these authors have already handed in outlines.

Two of these courses will be used during the coming year in eight or ten centers under the close supervision of the Curriculum Committee. These courses are tentatively called *An Activity Program for the First Grade,* by Katherine Smith Adams, and *Following Jesus in Everyday Living,* for Grade V or VI, by Mildred Fish Jaynes.

In order to promote the work of the committee at a faster pace than would otherwise be possible, one-half of Miss Hewitt's time has been allotted to this work. She is not only secretary of the committee, but supervisor of the experimental centers, which she visits at regular intervals, keeping in touch with the actual work of teaching as it goes on week by week, and helping the committee to visualize more and more clearly the needs of the pupils and the comparative usefulness of this or that unit of work in each new course. In the meantime the authors, besides corresponding frequently with the committee, attend its meetings from time to time in order to talk over the work as it proceeds.

The present preoccupation of the Department with the production of lesson materials represents a natural change of emphasis in view of the history of the past half-dozen years. Six years ago the present Christian Nurture Series were still fresh from the hand of the reviser. At that time, also, the Department was confronted with the necessity of building up instruments of study and helpfulness, many of which were not immediately connected with Sunday school lesson materials. Upon this Department rests the responsibility for educational leadership, in an advisory capacity, for the religious education of all Church members from birth to death, whether at home, in colleges, in cities or isolated places—in fact, everybody, everywhere. To meet this challenge, and also to keep abreast of certain annual demands made upon our officers (and upon our budget), such as the Lenten Offering and allied enterprises, it has been necessary to expend our energies (and time and money) first on one piece of work and then on another. At no time has it been possible to discharge all of our many and varied responsibilities to the hilt. Some things have had to be allowed to jog along more or less on their own momentum while others were being strenuously pushed.

Our recent change of emphasis is in line with the nine-year plan enunciated at General Convention in Denver in 1931:

BY 1940

A trained, full-time educational leader in every diocese and missionary district.

A new supply of books and other study-materials for pupils of all ages.

Every theological seminary giving to future

rectors adequate training for the religious educational leadership which parish life demands.

One theological seminary conducting research in child study; maintaining a training center for lay leaders; and administering a local Church school as an experiment-station both for practice teaching and for observation.

At the present moment the first two items in this plan are paramount, and of these two it is the second to which we are devoting the major part of our time and attention.

In a year like this it would be over-audacious to make a prophecy, but, granted a fair amount of good fortune, it seems probable that three new courses will be available for use in time for the opening of the school year in the autumn of 1933.

Missionary Education

The Rev. A. M. Sherman, S.T.D., *Secretary*

MISSIONARY EDUCATION seeks to create a new attitude toward the world of human life. Christ's work with His disciples may be said to have been the work of missionary education. His training of them had the definite goal of lifting their hearts and minds above an interest solely in Israel to an interest in the whole world. Under His influence and training, and especially by the gift of the Spirit, these narrow Jews who had no care or concern for any other nation, were changed until they knew no distinctions of race and were ready to fulfill the command to go into all the world and preach the Gospel to every creature.

It was a slow and often disappointing task for our Lord for they who afterward became apostles were slow of heart to believe, but He never gave up nor should we, who are engaged in the same task of changing a narrow parochialism to a realization of the world task of the Christian Church and of our responsibility to Christ for a share in the same.

* * *

WHAT MATERIAL FOR mission study is provided for young people?

We hope there are going to be groups of young people in colleges, schools, and parishes who will want to keep step with the rest of the Church in the study of China or the American Indian, the two topics, one foreign and one domestic, selected for our study this winter.

For such groups we recommend *As It Looks to Young China* edited by William Hung (cloth $1; paper 60 cents). This is a book of six chapters prepared by a group of Chinese Christians, and describes the social and religious problems which the Christian youth of China are facing today. It challenges American Christian youth to understand and to coöperate. There is a leader's manual for this book entitled *Introducing Young China* by Ruth I. Seabury (paper, fifty cents).

For the study of the American Indian we recommend *Indian Americans* by Winifred Hulbert (sixty cents). "This expresses the thought and the aspiration of young Indians of many tribes" as they face the future of the Indians in America. The Leader's Manual to accompany this course is by Frederic L. Fay. (Fifty cents.)

These books may be ordered from the Church Missions House Book Store.

* * *

WHILE WE ARE studying the problems of China and seeking to understand some of the forces which are at work making the new China, it is refreshing to turn aside once in a while from a perusal of the excellent books which are portraying the political and industrial China of today, and to spend a little while with such an illuminating and intimate picture of Chinese life as is portrayed by Dorothea Hosie in her recent book, *Portrait of a Chinese Lady*. Lady Hosie is an English woman, the daughter of Dr. W. E. Soothill, for many years a missionary in China, and now Professor of Chinese at Oxford University. Lady Hosie was born in China and has spent much of her life there, and has a delightful appreciation of the fine side of Chinese life. The book is conversational, easy to read, very appreciative of what missions are doing for the people of China, and gives a descriptive picture of

Chinese life such as is hard to find in any other book.

Published at five dollars, *Portrait of a Chinese Lady* is obtainable through the Missionary Education Movement at the special price of three dollars. It may also be found in some public libraries, as well as the Church Missions House Library.

* * *

THE JULY-AUGUST issue of the *Missionary Review of the World* is a special American Indian number and contains seven excellent articles on this topic. The leading article entitled *Our Predecessor the Indian* is by Bishop Burleson. The sketches of Indian Christian leaders are full of warm human interest. Unfortunately this issue is already out of print and can be consulted only in libraries.

The October *Review* is devoted to China and contains much useful material for our current study of that country. Copies may be secured for twenty-five cents each from The Book Store.

Mimeographed accounts of the work in our various Indian stations are available upon request accompanied by remittance to cover mailing costs. This material, being mimeographed, must be sent by first class mail. Write The Book Store, enclosing eighteen cents for postage.

Adult Education

The Rev. D. A. McGregor, Ph.D., *Secretary*
600 Haven Street, Evanston, Ill.

THERE IS ONE body of religious instruction which is officially authorized by the Church, and which is richer in content than any other body of the same size. This is the Catechism. It has been used generally with children, but there could be no better text for a class of adults. I use it every year in theological seminary and find that it meets the needs of students. And it is probable that the average persons in our parishes are not better informed about our religion than those young men who are preparing themselves for Holy Orders.

People need to know just what is the teaching of the Church. The average communicant has a very hazy idea about the actual content of the Church's message. The haziness of knowledge leads to uncertainty in action and to hesitation in loyalty. If people are not clear as to the meaning of the Church they will not be vigorous and confident in their service and devotion to the Church. People like to deal with basic questions, and in the Catechism the Church frankly deals with the basic questions of religion and life and states her position with regard to them.

Even if our people learned the Catechism thoroughly in youth (which they probably did not) and even if they kept its teaching fresh in their minds (which they certainly do not) there would still be need for repetition and for reinterpretation in the light of the problems that the years bring to them. The baptismal covenant is not a truth to be learned once for all; it is a relationship between God, the Church, and the individual which reveals new meanings in all the new situations of life.

The Catechism is worthy of exact, even of microscopic study. It has not come into existence suddenly or thoughtlessly. It has had a long history of growth, of addition and subtraction, and every word and phrase in it has been hammered out on the anvil of criticism. It is worth our while to spend time on practically every phrase in order to discover what message and meaning this has for our lives. Children may learn the words of the Catechism, but the fullness of meaning can only be discerned by people who bring thought and experience to the task.

Bishop Oldham of Albany has published a book of about 150 pages as a help in the study of the Catechism. It is entitled *The Catechism Today* (New York, Longmans Green, $1) and would be of great value to the leader of a class and to all the members of the group. We commend to rectors and class leaders the Catechism as a subject of study and Bishop Oldham's book as a guide. It may be obtained through the Church Missions House Book Store.

Christian Social Service

The Rev. C. Rankin Barnes, *Executive Secretary*

One of the most gratifying signs of the deeper interest the Church is taking in her rural work is that which is reflected by the attendance of the rural clergy and lay workers at two of the largest interchurch rural schools. At the school held at the University of Wisconsin fifty-two per cent of the total number of registrants were from the Episcopal Church. At the Virginia Polytechnic Institute Conference forty-two per cent were from the Church. Courses in rural work offered in diocesan summer conferences have elicited great interest, while in a number of instances these courses had the largest attendance at the conferences.

From considerable information that has been received through rural life service agencies and from a great number of magazine articles and newspaper stories we are led to believe that a Back-to-the-Farm movement is in full swing. It is too early as yet to secure reliable statistics on how many people are actually returning to the farm and who they are, but that there is a trend can scarcely be doubted. Such a movement constitutes a great responsibility and a splendid opportunity for the rural Church and it must set to work to prepare itself through a heightened spiritual idealism and a keener social appreciation for this new life that is being infused into it.

It seems apparent that those who are now turning to the farm have been disillusioned by the wealth-seeking motive that has been so dominant in the industrial world. They seem to be going back with a more wholesome attitude as to what farm life really is. They are thinking of it, not as a means of acquiring wealth but rather as a mode of living; that farming for them is to be more of an activity of the social order than of the economic. It is not too much to hope that out of this dilemma will come to the farm more clear-sighted men and women who will not be willing to sacrifice living for the struggle of accumulating private wealth. They will not go back with an idea of "corporation farming" and farming for "mass production"—this is just the thing of which they have become intolerably weary.

If one can trust the temper of these articles, they are not a people who are afraid to stand up and fight in a ruthless competitive system, but on the other hand they seem to be the earliest voices speaking out in behalf of a sane, well-reasoned social movement seeking the inner satisfactions and contentments of life removed from the living and working regimentation that is always a concomitant of industrial centers. These people will look to the country church as the best medium for their spiritual and social expression and the Church must be in the forefront to make them feel that they have really returned home.—Goodrich R. Fenner.

The New Jersey Board of Social Service has two full-time institutional chaplains who hold regular services in seventy-two institutions within that diocese. This is in addition to services provided by parish clergy and by lay readers.

There is need of more training for volunteer social workers. Los Angeles is one of the cities with an Association of Volunteers in Social Work which from time to time provides an informational course. A majority of the volunteer workers in the Los Angeles Episcopal City Mission enrolled in the last course, learned many things new to them about family welfare, child welfare, health and recreation, county work, and the like. They are convinced that one is "never too old to learn."

Department of Publicity

THE REV. G. WARFIELD HOBBS, *Executive Secretary*

EARLY IN THE summer the Department of Publicity asked the clergy if they would use a partly printed parish paper. The response was a very enthusiastic affirmative, and the paper is now a reality.

The Department supplies a four-page paper, with the two inside pages printed and the two outside pages blank. The parish using the service prints or mimeographs its own news on pages 1 and 4, and the inside pages, 2 and 3, contain general and missionary material and illustrations. The page size is 6 x 8¾ inches; white English finish stock of good quality, which can be printed locally, or run through the parish mimeograph.

Papers are supplied to parishes either weekly or monthly, at a nominal cost of fifty cents a hundred postpaid.

The service begins with October, and the initial orders were so far in excess of the Department's estimate that it became possible to reduce the price from sixty cents to fifty cents with the first issue.

Parishes which have not yet ordered this service may do so at any time, papers to start with the next issue after the order is received. Any quantity will be supplied, but orders must be in multiples of fifty, avoiding odd quantities which would have to be counted by hand instead of automatically by the printing press.

The material which will appear in the printed section (pages 2 and 3) will be general in character and largely missionary, both domestic and foreign. There will be some news of the National Council, and some inspirational material.

A number of people have asked if the material will duplicate items appearing in THE SPIRIT OF MISSIONS and the *News Notes*. The answer is that there will be some unavoidable duplication, but as little as possible. The duplication that does occur will be no disadvantage, for few people who receive the parish paper will see the other periodicals. Clergy may recognize an item occasionally, but their people will not. Material will be as timely as possible, the items will be short, and the subjects will be widely varied, so as to avoid special emphasis on any one field.

Samples of the paper, with additional information, will be sent to any rector or parish officer, upon request.

* * *

A NEW YORK theater program prints the following. The facts have been verified, and it ought to suggest something to Churchmen who are also business men, and who would promote the King's business as well as their own:

> The Advertising Federation of America has made a study of the seventeen-year records of 120 corporations, sixty of which increased their advertising expenditures, in good times and bad, at an average rate of sixteen per cent each year. The other sixty boomed their advertising in the good years and crept silently off into corners whenever things got bad. Since 1915 over half of the spasmodics have slipped or fallen by the wayside, many of them losing positions of national importance, some of them going completely to the wall. The constant advertisers, on the other hand, show combined net profits three times greater than for the year from which the survey dates.

* * *

AMONG RECENT evidences of the accepted value of religious news to the secular press is the fact that the Associated Press has set up a department in its national headquarters, to collect and disseminate this type of news. There will be a regular service in this great news collecting and distributing agency, for the handling of religious news.

Other notable developments include a radio religious news hour, conducted by the Rev. Stanley High, and the organization of the Church Publicity Movement, by which leading men in all lines of activity in America will contribute articles stressing religious points of view, these to be distributed by such organizations as the United Press and the Associated Press.

The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

ONE OF THE first bits of news in connection with the Every Member Canvass of 1932 is a real thrill! It comes from the Diocese of Marquette, where the annual fall conference on the Church's Program was held September 5-11. The program this year consisted of two days each with the women of the diocese, the clergy and the laymen. The week of conferences developed two notable circumstances. The first was the fact that every one of the parochial clergy was present.

The second was the real big spot. Bishop Ablewhite began his preparations for this fall's canvass last spring and succeeded in enlisting as chairman of the diocesan Field Department, Charles J. Stakel, superintendent of the Ishpeming District of the Cleveland-Cliffs Mining Company. Mr. Stakel was present at the conference and made a report; and what a report! He stated that since his appointment early in the summer he had succeeded in enlisting a layman in each parish and mission to serve as local chairmen for the canvass and that he had had a previous acquaintance with every one of these men in the public life of the northern peninsula. He submitted to the conference the names of these parish chairmen, many of whom he had succeeded in getting to the conference sessions for laymen. In addition, he had secured the appointment of canvass committees in most of the congregations and submitted a list of their names also.

It was plain that Bishop Ablewhite had read his copy of *The Diocesan Field Department*. His chairman is the busiest man in the northern peninsula. He was before he accepted the appointment. Not an iron mine is open in his district, but he has developed a program that will see the Cleveland-Cliffs employees through this winter and through the depression. The employees are occupying company owned houses rent free. All of them, both hard-handed and soft-handed workers, have been busy this summer felling and cutting up timber from company lands and hauling it out, making roads when necessary. Also there are vegetable gardens for every family on company lands. Now that the first frost is about due on the northern peninsula, every family has a house, fuel, and food for the winter, and only the clothing problem to solve for themselves.

This is stated not to advertise the benevolent policies of the Cleveland-Cliffs Company, but to illustrate the kind of laymen we need in each instance to head up the diocesan field department.

Three years ago the Diocese of Minnesota adopted the parish "self-apportionment" plan developed in Southern Ohio. This really amounts to the abolition of parish quotas and the classification of the parishes on the basis of what they undertake and pay with respect to a "normal quota." So far in Minnesota the operation of this plan has resulted in an increased income from pledges in the canvasses of 1929, 1930, and 1931.

Minnesota's canvass watchword this autumn is *Balance Values, not Budgets.*

FOR THE FIRST time since its inauguration in 1921 the fall conference for the clergy and laity of the Diocese of Southern Ohio will not meet at The Old Barn Club. The conference will be held but in a new location. It is the parent diocesan and lay conference on the Church's Program and has played a vital part in Southern Ohio's record within the Church. It has served as a model for similar conferences which are now held in about half of the dioceses and missionary districts.

Southern Ohio is entering the canvass with a new executive secretary, Stephen E. Barnwell, a brother of the Bishop of Idaho, who has resigned a position in the commercial life of Louisville to accept the appointment.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

The 1931 United Thank Offering Goes to Work

THE UNITED THANK Offering of 1931 began its service last January. It is interesting to look back over the months since then to see what has been accomplished. A report is sent the United Thank Offering treasurers every six months and from that made in July some interesting facts may be gleaned. In general the fund is used in four principal ways: to train future women workers; to pay the salaries of women in the mission fields; to take care of the retired women workers; and to erect a number of buildings.

A study of the buildings erected or to be erected would take us into many places and into many problems. Of the fourteen for which funds were designated, eight have been paid. It makes happy reading to get word of them.

The work being carried on at Brent House, Chicago, is unique. The house is not only the Church's National Center for Devotion and Conference, but is also the center for the Oriental student work being carried on in this country by the Church. In speaking of the summer, Mrs. George Biller, the director, wrote that it had been a busy one, that through July only "there were five group meetings and 308 visits from students, which means that the house is used morning, noon, and night." She added characteristically, "it was the thing I hoped we would be able to do when we came to Chicago."

Of the student center at Lubbock (see July SPIRIT OF MISSIONS, p. 450), Helen Whitehouse wrote as it was nearing completion:

Next week, June 1, Seaman Hall is to be dedicated! The hall grows lovelier every day and each time we go out there we find something new has been put in place. The red velvet curtain for the stage is up and the glorious medium blue dossal for the chapel is here. It will be beautiful against the cream colored walls. We are all so thrilled about it that that is almost the sole topic of conversation these days.

Writing on June 2, she said:

Seaman Hall is dedicated! We held the service yesterday at five p.m. with a big crowd of students and townsfolk out. The building looks perfectly wonderful and we are all so happy about it. We had short talks by various people representing the campus groups. After the service we served light refreshments on our new dishes and at supper we used the shining silverware for the first time. We had our first early service in Creighton Chapel this morning and it was truly lovely, for with the sunlight streaming through the window it gave the most wonderfully impressive atmosphere you can imagine.

Of St. Ann's Spanish-American Mission in El Paso, Texas, Aline M. Conrad wrote:

I wish you could see our new wing. It will be completed in two or three weeks and is quite as lovely and perfect in construction as Mr. McKee can make it. We are hoping we will be settled in it when the Bishop comes for Confirmation on Passion Sunday so that he may be our guest.

And of that visit Bishop Howden wrote:

I went over the new addition myself last Sunday when we had an interesting Confirmation service in the oratory at St. Ann's, and I was greatly pleased with the entire construction and the attractiveness of this addition to the buildings.

In connection with the gift for Otsu, there is a delightful increase as explained by Bishop Nichols. He says:

I write today about the U.T.O. gift for the Otsu church, and I feel sure that what I have to say will create a new precedent in connection with U.T.O. gifts. It is to report that after doing the work for which we asked the help of the Woman's Auxiliary, and setting aside a sum sufficient to purchase land and build a rectory, we have a surplus of approximately fourteen thousand yen. This does not mean that we overestimated costs when we wrote to you last; it means simply that the sudden change in the rate of international exchange

just at the end of 1931 gave us something over forty-one thousand yen, instead of twenty-eight thousand yen, which we counted upon when we asked you for fourteen thousand dollars early last year. In other words, the surplus is the increment due to the very favorable turn in exchange.

The gift for a parish house and diocesan center at Sendai, Tohoku, Japan, has been paid. When it is finished it will provide space for the Sunday school classes, meetings of the Woman's Auxiliary, young women's societies, young men's societies, student work, kindergarten, diocesan offices, and assembly hall, and will house out-of-town delegates to the diocesan meetings. One of the most important functions of this building will be to give a year-round object lesson of work that can be adapted to the needs of most of the congregations in the diocese. That was the thought that led Bishop Binsted to plead so earnestly for this building.

When after waiting many years the mission in Sagada at last secured a doctor in the person of Dr. Hawkins K. Jenkins, the need for better hospital equipment was still unrelieved. The medical work had been carried on in a little wooden building erected originally to house the photographic department of the mission, which department has since been abandoned. As the available money is not sufficient to build a hospital as large as that planned for, only one-half of the building is being erected at present. This means that the space for patients will be half of what seemed to be the minimum needed. The chapel, to be included in the building, will have to wait. Good friends in this country are sharing in that effort to provide what is needed, notably the Woman's Auxiliary of the Diocese of Central New York, which aims to give three thousand dollars towards the amount necessary to equip the hospital with furniture, instruments, and so forth.

The church in the Dominican Republic is a second gift for the same object (see April SPIRIT OF MISSIONS, p. 241). The first was twenty-five thousand dollars for a church which was built and destroyed by the hurricane of September 3, 1930. Fortunately, insurance was carried, but not enough to rebuild. Therefore $4,500 was given from the U.T.O. and as an example of the good that can be as a result of an ill wind, their second new church is erected in a better locality than was the first one.

Last but not least, is the pleasure which comes from doing anything to assist Bishop Rowe in his work in Alaska. (See September SPIRIT OF MISSIONS, pp. 580 and 585.) This time the gift was for a parish house in Anchorage.

Bishop Thomas writes that Pelotas, one of the most beautiful and progressive cities in southern Brazil, has been selected as the place for the school for girls. A site, near the center of the city and on one of its highest points, has been purchased. It is expected that construction will begin soon. Bishop Thomas and his staff in Brazil feel that this projected school will be one of the most effective features of our Brazil work and will meet many present-day needs.

It would be fascinating but impossible to tell the story of what the 194 missionaries have done in the first six months of 1932, adding a touch of poetry by telling how those on the retired list still help the work of the Church. What a story all that would make!

Other stories are hidden in the efforts now being made for the Offering of 1934 for it will take effort and courage to give a larger amount than that of 1931 and to find new givers for a thank offering, but all that is being done now and will continue to be done through the next two years.

Everyone who is interested, and that should mean every woman in the Church, should get the two new leaflets on the United Thank Offering—*The United Thank Offering in Action* (W.A. 130), and *Promoting the United Thank Offering in the Parish* (W.A. 129).

Next Month—Chung Hua Sheng Kung Hui, by Bishop Norris
The First Article in a New Series on China

American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., *Director*

FRANK S. HORNE of the Fort Valley Normal and Industrial School spent the past year studying for his Master of Arts degree, under a fellowship grant of the General Education Board, at the University of Southern California. He finished his course successfully and now has returned to the school as academic director.

One of the large problems which faces every boy and girl graduating from the Institute schools is to determine his or her vocation in life. In recent years a great deal of study has been made of the field of Negro activities with interesting results. It has been determined that business and clerical work offer little opportunity to the educated Negro. For that reason nearly three-fourths of the graduates of Negro colleges have entered the professions, ninety-three per cent of them being engaged in teaching, the ministry, and medicine. The economic ability of Negroes to support professors, compared with the ability of the whites, is small and for this reason overcrowding and saturation must result eventually. On the other hand, skilled labor combined with clerical or professional training offers great opportunities and the acknowledgment of this fact lies at the heart of our present educational method. These observations serve to indicate how important it is for our schools to direct their attention to the matter of vocational guidance that the boys and girls we serve may be advised properly in choosing their life work. Mr. Horne has sensed this need in selecting his course of study and it is to be hoped that other faculty members in our schools will prepare themselves in the field of vocational guidance for the benefit of our students.

AN INSTITUTE SCHOOL WELCOMES PEOPLES FROM LIBERIA AND THE VIRGIN ISLANDS

* * *

THE BISHOP OF TENNESSEE, the Rt. Rev. Thomas F. Gailor, recently made a statement concerning Hoffman-St. Mary's School which is of general interest:

Our Tennessee school at Mason is situated at the center of a Negro population of more than 165,000 and is the only school for Negroes in a radius of ten miles. The white Superintendent of Public Schools is a member of our Board of Trustees and says that the best teachers in his colored public schools are graduates of our school. Moreover, the white people of the neighborhood are very friendly to the school and attend its public exercises. The school has 250 pupils, boys and girls, and is free from debt. The property consists of 110 acres of fertile land and three wooden buildings. We receive a small appropriation from the Institute which is supplemented by offerings from our Tennessee Bishop's Guild for work among colored people—a very active and growing organization. I may say that the Negro patrons of our school are among the most industrious and self-respecting Negroes in the South, and deserve every encouragement we can give them.

* * *

THE American Church Institute for Negroes maintains nine schools in strategic centers of Negro populations in the South.

The Commission on Evangelism

Authorized by General Convention

The Rev. Malcolm S. Taylor, *Director of Evangelism*
3510 Woodley Road, Washington, D. C.

Recently, in talking of the lack of reality and power in the religion of many Christians today, a man eighty years old, who had been a faithful communicant for sixty years and a warden for many years, said: "The chief trouble with us is that we have never been taught how to pray. Preachers and pastors exhort us to pray, assuming that we know how, when, as a matter of fact, we have had no instruction or training in prayer since we were children. The prayer clothes of our infancy have been outgrown and we have never received any others. We need to be taught to pray."

That is just what a school of prayer is designed to do and since, in this monthly consideration of the work of our National Commission on Evangelism, we have come to prayer groups as one of the ways for accomplishing the commission's aims, let us think now of schools of prayer.

A school of prayer is a series of meetings or services in which definite instruction and training is given for the development of the prayer-life. It may be intensive, all the meetings being held during a week or less, or extensive, as a regular weekly feature of the parish program. Since the extensive, continuing school of prayer has the greater permanent value let us think of it.

Whatever the name may be—school of prayer, class in personal religion, prayer group—the programs contain practically the same features, *viz.*, one or more hymns, introductory prayers, and an address on some aspect of the practice of God's presence, requested thanksgivings and intercessions for the sick and for other objectives, and silence for meditation on the subject of the address. The whole service should not last more than an hour for the sake of those who have come with this understanding, and have planned their time accordingly.

The service of Holy Communion is of course the ideal method for practicing God's presence for those actually expert in using it for this purpose. But as a matter of fact, very few communicants are expert in the "work of worship"—to use Gladstone's significant phrase—and therefore it is not recommended that Holy Communion be regarded as one form of a school of prayer. The relation between the two services is expressed by saying that a school of prayer is a method of training for the intelligent and completely effective use of the service of Holy Communion.

Here are two suggestions for a weekly one-hour school of prayer, both containing the desired features, the second being built around the Holy Communion:

A. Collect the names of the sick for the intercessions and the subjects for which special prayers and thanksgivings are desired; opening hymn; a moment of silence, kneeling for realizing God's presence followed by the intercessions and thanksgivings; an address or meditation of not more than thirty minutes on some aspect of the prayer life; ten minutes of silence.

B. Collect the names of the sick for the intercessions and the subjects for which special prayers and thanksgivings are desired; begin the Order of the Holy Communion, with a hymn, offering the intercessions and thanksgivings after the Creed and the address (always on some aspect of the practice of God's presence) immediately after the intercessions; continue the service through the prayer of consecration; pause for five or ten minutes of silent meditation on the points of the address; continue and conclude the service.

A pamphlet on schools of prayer may be obtained from the above address upon request.

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

THAT THE Brotherhood of St. Andrew is alive to the problems of modern youth is made strikingly evident by the contents of the second volume of its *Program Guide* for its young men's division for use from September to January.

The general theme is the question which is so often asked by young people today, What Is Life All About? This is treated under five monthly subdivisions:

SEPTEMBER—*Personality Adjustment*
OCTOBER—*The Matter of Working for a Living*
NOVEMBER—*Making the Most of Life*
DECEMBER—*Christianity's Answer*
JANUARY—*The Creative Use of Leisure Time*

For each monthly topic there is given two program units or outline talks to older boys and young men on subjects related to the topic for that month. These are prepared so that they may be used in full as given; as outlines for discussion; or as notes for the leader's use in preparing his own material.

The discussion of these problems of youth is frank, definite, and constructive. The best modern scholarship is used, with full loyalty to the Church's teachings.

The present book is the second volume of a series the first of which was issued last spring. It dealt with such subjects as The Church and My Relationship to It, The Bible, Its Nature and Authority, The Place of Prayer in a World of Science, The Assurance of Immortality, Principles of Mental Growth and Development, Vocational Choice, and Problems of Manhood.

Copies of volume two may be obtained at fifty cents each.

The Girls' Friendly Society

Miss Florence L. Newbold, *Executive Secy.*
386 Fourth Avenue, New York, N. Y.

MISSION STUDY and giving are vital interests of the Girls' Friendly Society, for even in this difficult year of 1932 the society's pledge of two thousand dollars to St. Augustine's Mission, Kohala, Hawaii, has been more than fulfilled.

Again, this year, the Girls' Friendly Society will center its interest in missions in the Far East, in studying China.

And, again, the society will definitely link its mission study and special contributions; two thousand dollars having been pledged toward building a convalescent home for women and girls at the House of the Merciful Saviour, Wuchang, China.

Each issue of the Girls' Friendly Society *Record* will carry articles on China and Wuchang in particular; many interesting books on China have been added to the lending library, and the January issue of *The Record* will again be a special missions number.

* * *

THIS YEAR WE are especially anxious to be of assistance to groups or individuals who wish to make money through the sale of our religious and secular Christmas cards. A great many of the sample books have been sent to its agents, but the Society expects that a few will still be available during October. The books cost $1.15 postpaid, carry a forty per cent discount, and are to be used for the rest of the season. The cards themselves are unusually varied in type and color and are more moderate in price than ever before. If you are interested send at once for the sample book, or for the illustrated circular about the cards.

The Daughters of the King

Mrs. W. Shelley Humphreys, *Secretary*
2103 Main Street, Jacksonville, Florida

THE REMINDER comes again that those who know, say the most critical period of life is that eight-year period between the ages of twelve and twenty. Clearly, then, it is incumbent on those who would plan for the Church of tomorrow to see that habits, ideals, and life-purposes of youth are turned into the right channels during these important years.

Numerous organizations within and without the Church deal with this matter in various ways. All are found to be helpful agencies. A particular type of work for girls within the Church is found in the organized groups, or chapters, of the Junior Daughters of the King. This work among girls corresponds to the work of the Brotherhood of St. Andrew among boys.

Pursuing one definite line of work, it does not take the place of any other organization, its sole object being to spread Christ's Kingdom among girls.

Two definite rules of prayer and service are followed, the one calling for daily prayer for the Junior Daughter's objective; the other being developed through a program including worship, study, and service in and for the Church, with particular emphasis placed on bringing other girls within its influence.

The program must be attractive and educational as well as religious. It should be planned around the real purpose of the work. This group may be said to be selective rather than inclusive, in that it is composed of those who are known to have definite spiritual interests. Knowledge of these groups in action shows that it is a fallacy to believe that these girls will respond more quickly to social appeal or some disguised form of religious activities, than they will to the direct appeal of the expressed purpose of Junior Daughters.

Church Mission of Help

Miss Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.

SEVENTEEN GIRLS under seventeen who live at Bishop Hopkins Hall near the Bishop's house at Rock Point, Burlington, Vermont, have been of real help in the work of the diocese. Under the direction of Doris Wright, CMH executive in Vermont, they recently served as the household staff for the young people's conference, as well as attending meetings of the conference. They have also served in the same capacity at clergy and other conferences held at the Hall, making themselves a very real part of the life of the diocese. Their Lenten offering, which they earn themselves, is higher per capita than that of many Church schools in prosperous parishes. Opportunities are given for earning money, but the girls are left free to accept them or not.

"Delinquent" with its flavor of unchristian condemnation is, fortunately, becoming less and less applied to individuals—going the way of the word "bad"—and these girls (more than one-third of those under care of CMH in Vermont) have never deserved the name. They are contributing members of the Church, though because of the poor home conditions caused by death, unemployment, or ignorance of their parents, it seems best in this rural diocese to take them to live in the buildings of the now discontinued school overlooking Lake Champlain.

High school subjects, folk dancing, art, and music are taught, as well as Church training and character development. Becoming uniforms of different colors, each with its own significance, are worn. Starting with tan, a carefully supervised system of merits and demerits encourages each girl to progress to blue, appropriately the honor color. A cross is awarded for further honors.

A star for the day's honors is affixed to a chart opposite the name of each girl if she has won it, and if—sad but familiar

word!—lack of money for stars does not necessitate a penciled asterisk!

* * *

MRS. JOHN M. GLENN, president of the National Council CMH, was chairman of the family section of the International Conference of Social Work.

* * *

LENA GRIMES RETURNS to CMH in the Diocese of Chicago, as its executive secretary, after an absence in other forms of social work. Elise Walther, secretary for the past six years, is now with the Emergency Relief Bureau in Chicago.

The Church Army

Captain B. F. Mountford, *Secretary*
416 Lafayette Street, New York, N. Y.

THROUGH THE kindness of the Bishop of New York and the Dean of the Cathedral of St. John the Divine, New York, the 1932 class of Church Army trainees will be commissioned as evangelists and mission sisters on Sunday, December 11, by the Presiding Bishop, the Rt. Rev. James DeWolf Perry, in the cathedral.

The class includes eight men (one of whom is colored) and three mission sisters. These will be sent out as missionaries chiefly to the isolated.

At the time of writing, not all have been assigned to a field. With the exception of Captain G. W. Graham, all are under thirty and all are unmarried.

An opportunity is here provided for an individual or a group to donate one of these keen young missionaries to the mission field, by becoming responsible for a year's salary. The bishop or archdeacon concerned, however, should be consulted before writing for terms of service to Captain B. F. Mountford at the above address.

* * *

DUE TO THE great strain induced by the diminished resources of the Church Army, Captain Mountford has been directed to take a complete rest, staying away from headquarters for several weeks.

The Church Periodical Club

Miss Mary E. Thomas, *Executive Secretary*
22 West 48th Street, New York, N. Y.

IN THE MAY SPIRIT OF MISSIONS a short list was given of a few books needed in a children's library in the Missionary District of Salina to replace copies that were falling to pieces. A missionary in Japan reading this list sought and found one of the volumes among the books left behind when his own children grew up and went out into the world. Salina to New York, New York to Japan, Japan to Salina. Is not that a delightful case of hands across the sea?

The writer was so encouraged by this incident that she determined to include a similar list every month. When this has been done in the past the response usually has been very good. Occasionally a book is asked for that no reader of THE SPIRIT OF MISSIONS owns or cares to part with, but a number of needed volumes have been put to new uses in this way.

The list this month begins with two sets of *The Book of Knowledge,* one for an Indian school, the other for the Mountain Province of the Philippines. In both cases the request is accompanied by the assurance that nothing has been of as much help as these sets now thoroughly worn out. Only once or twice has the C.P.C. been obliged to buy sets to supply such needs, and it looks hopefully now for some outgrown and ready to be put to further use.

It is not alone the children who are awaiting books that may be on our own shelves. Taken at random from adult lists we find:

Memories of a Happy Life by Bishop Lawrence

Sermons on the Apocalypse by J. M. Neale

Creed and Character by Scott Holland

Desmond's Daughter by Maud Diver

The Promise of Air by Algernon Blackwood.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*
Maritime Bldg., 80 Broad St., New York, N. Y.

THE ANNUAL report of the Seamen's Church Institute of Newport states that although naval activity in and around Newport has been greatly reduced, the Institute has closed one of its most successful years:

We feel that decreased attendance and lessened income has been more than outweighed by the privilege and responsibility of doing, to a greater degree than ever before, those works of mercy which are set forth in the Gospel as the standards of successful service; namely, feeding the hungry, clothing the naked, and housing the stranger.

Conditions which have affected all classes of organized and unorganized labor ashore, as well as most of the rest of us, have been especially trying and difficult for all who go to sea.

We have operated during the past twelve months on the most economical basis, and we are planning further economies during the coming year. These reductions in expenses will not deprive the sailor who comes to our doors one single needful thing. We are pledged to support him just the same as the mainstay supports the mast, and come what may we are going to keep that pledge and not strike our sails to fears, nor will this reduced budget fail to provide the splendid care and upkeep which our beautiful and useful home has received since the day it was opened.

In trying to express our thanks for all that has been given, we are not unmindful of the gifts of material which have come from hundreds of men and women and without which we could hardly have carried on; books and magazines, linen, knitted articles and clothing, music, flowers, housekeeping supplies and many other blessed gifts which have encouraged and helped in ways that we can never know. All of this is recorded in letters of living light in the book of everlasting gratitude.

* * *

IT HAS BEEN expressed on several occasions by those unfamiliar with the work of the Seamen's Church Institute of America that our work is predominantly social service in its nature rather than missionary and religious. The following excerpt reveals the attitude of an Institute chaplain toward such an accusation:

Do I understand that it is argued by a portion of the Church that when I preached to a congregation of seamen last night that was not missionary work? Among them were members of the crew of a large British ship that had been away from home for a whole year. If we do not preach the Gospel to these seamen, who will do it?

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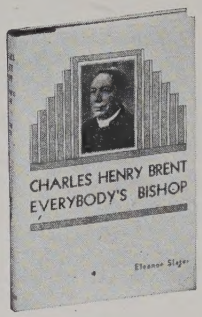

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